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A HISTORY OF LUTHERAN MISSIONS

By

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PREFACE.

This volume aims to present the salient features of the extensive missionary literature in the Lutheran Church. Though the treatment of the different methods of missionary operation is not neglected, yet, on account of the limited space, many interesting details had to be omitted. However, it is hoped that the material presented will be of interest to mission friends, a source of information to the uninformed, and a means of removing misconceptions with reference to Lutheran missions.

Acknowledgment is hereby made to Prof. W. Wackernagel, D. D., Revs. C. F. Kuder and W. A. Lambert for many valuable suggestions.

With the hope that it may in part accomplish that for which it is intended, the book is sent on its mission.

PRESTON A. LAURY.

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INTRODUCTION.

The Salient Features of Apostolic and Mediæval Missions.

APOSTOLIC MISSIONS.

THE missionary, like the merchant, the professional man, etc., has his standard of work. The principles which form the basis of missionary operations constitute the standard of the missionary. This standard is found in St. Matthew xxviii. 18–20; St. Mark xvi. 15, 16; St. Luke xxiv. 46–49; Acts i. 4, 5, 8. From Jerusalem as a center, the Apostles were commanded to go throughout Judea and Samaria, and to the uttermost parts of the world. They should go to bear witness of Christ's death and resurrection. Redemption, the remission of sins through repentance and faith in Him was to be proclaimed. Disciples of all nations, baptized into the name of the Triune God, were instructed to observe all the commands of Christ.

Before Christ committed this trust to the Apostles, He gave them a course of instruction. His first command to them was, "Follow me," "Come learn of me." After their discipleship, His command was, "Go, preach the Gospel to every creature." Christ gave them the example of His labors among the lost sheep of Israel; in exceptional cases among the Gentiles. He also promised to be with them withersoever they went in His name, and to confirm their efforts with signs following.

This great responsibility needed exceptional ability. While they tarried at Jerusalem the disciples were clothed with power from on high. Invested with the privilege of

representing all the disciples, the Apostles, beginning at Jerusalem, made disciples through the appointed means. The first sermon was preached to representatives from Palestine, Persia, Mesopotamia, Arabia, Asia Minor, Greece, Italy, Egypt and North Africa. This wonderful beginning of the Jerusalem mission partly prepared the way for the later missionary operations of the Apostolic Church.

The work of preparation for the Gospel, however, began long before. From the announcement of the "First Gospel" the work, preparatory to its fulfillment, never halted. Through all the patriarchal and prophetic ages, Palestine was a great training-ground for Christian missions. During that time God was training Israel by seclusion to that tenacity of faith which must be the inheritance of a religion that is the chosen vessel of the Lord's promises. Led by their genius for trade, the Jews established themselves in every part of the world. Being cut off from Jerusalem and the temple, they made the synagogues the centers of unity, and thus bore witness of their religion among those who were not of the household of Israel. The different Jewish captivities produced a similar effect. Many proselytes thus learned to worship the One God as the Holy One. The Law produced the knowledge of sin and the need of a Deliverer.

Abraham, the father of the faithful; Moses, the giver of the law; David, the psalmist; Isaiah, the evangelist among the prophets; Elijah, the Tishbite, and John, the Baptist—all testify of Him. The very degeneracy of the Jews at the birth of Christ proves their need of Him. Along with the scrupulous attention to external religion, the Jews were given to pride, hypocrisy, untruth, extortion and impurity. In the midst of this mass of corruption there lived, however, devout Jews who longed for the salvation of Israel.

Through the migrations in the ancient heathen kingdoms, one barrier after another was removed until the frag-

ments of disrupted kingdoms might be collected into the Eternal Kingdom.

The Aryan migration has resulted in different civilizations which, though apparently widely different, have a blood relationship which may yet become a spiritual one. For example, the Aryan race represented in America and India may become one in mind and heart through Christian missions.

The Greek migration resulted in the Hellenizing of the countries bordering on the Mediterranean, and effected the commercial and literary greatness of Antioch and Alexandria. The part which this movement has contributed to the cause of Christianity emphasizes its importance.

The Roman migration was the foundation of every modern nation. But the Roman empire was a mechanical unity, which could only hold the fragments of humanity together until the true union in Christ became manifest.

Among the Gentiles, public and private morality had vanished. "Divus Cæsar" was worshiped as god. The number who received taxes was greater than of those that paid. The slaves were charged with the pursuit of the arts and sciences. Every nation was allowed to worship after its own fashion.

Rome was the emporium of the trade on the Mediterranean, and the centre of communication by land. The people of this cosmopolitan city were bent on amusement. While itinerants plied the different trades, the people thronged the streets and filled them with the clamor—"Bread and the games." They found their amusement in the baths, parks, theatres and the circus—exhibitions of chariot races, gladiatorial combats, etc.

The priests and temples multiplied. Though the oracles were dumb, the priests retained their influences over the *vulgus*.

The women, uninstructed, ill-treated, half-employed, yet vain with nothing, became infatuated with the ceremonies

of the Oriental religions, and succeeded in winning over their husbands to the same superstitions. Stoicism, too, had become attractive to some of the noblest characters in Rome. Generally speaking, the whole head was sick, and the whole heart faint. With some who remembered the tradition of a "Golden Age," the hope of deliverance had not yet expired.

The march of the Roman legions, the sojourn of ambassadors, prætors, pro-consuls, students and teachers in distant provinces brought about the intercourse of nations. Prejudice made way for tolerance. Customs, institutions and laws became more or less uniform. The postal service, by public and private enterprise, was freely employed. The splendid condition of the roads made traveling easy. Travelers were free from molestation, required no passports, and were not subjected to any detention on account of examination. Travel by sea was also frequent and easy.

Of no little moment in the line of preparation was Greek culture. Before Rome saw and conquered, Greece had come with her modes of thought and her philosophy. These were a severe blow to polytheism and gave the then known world a most beautiful language to convey religious ideas. It has been well said, "God endowed the Greeks and the Romans with the richest natural gifts, that they might reach the highest civilization possible without the aid of Christianity, and thus provide the instruments of human science, art, law for the use of the church, and yet at the same time show the utter impotence of these alone to bless and save the world."

Including the Christian dispersion among the elements of preparation, there are the Aryan, the Greek, the Roman, the Jewish—all contributing towards the preparation of the mission field. The world was made ready, physically, politically, intellectually, religiously, for the introduction of the sublime truths of Christianity. God's hand is seen in the selection of time. Christianity came neither too early

nor too late. The work of Greece, of Rome, of Judea, was completed when the personal work of Jesus, the Messiah, began. Even Buddhism and Confucianism, and the other Oriental religions, after having laid the foundation for a certain kind of interest in the welfare of humanity, were utterly unable to cope further with the deeper problems of life. The additions since then are but wood, hay and stubble. Christianity is the goal of the ancient world, from which its history must be comprehended. Thus the soil was prepared for the sowing of the Gospel seed.

The fidelity of the early Christians to the charge committed to them is clear from the Acts and Epistles. The Church of the Apostles was first, last and during the first hundred years of its existence, a great missionary; needing no society, for it was that itself. As is alleged of the Mormons and the Mohammedans, every convert was a missionary. All gave heed to the great commission; all carried their religion with them, and even through their silent but holy lives proclaimed it to the world about them. The Christians were not permitted to remain long in Jerusalem. After the outpouring of the Holy Ghost, the Gospel was proclaimed to the inhabitants and sojourners in and about Jerusalem. The next scene of labor was Judea and Samaria. After that, in ever-widening circles, the then known world.

The contrast between Peter's Pentecostal sermon and his conversation with Cornelius, indicates that the aim and motive of the Apostle was to adapt the application of the Word to the needs of his hearers. In the former, he based his remarks on the hope of Israel, who expected the outpouring of the Spirit upon all flesh in the last times; in the latter, he relates the simple facts connected with the life of Christ, but avoids all reference to the history of the Jews.

The healing of the lame man by Peter near the same place where Jesus restored the sight of the blind man, is an evidence that Christ, faithful to His promise, assisted His fol-

lowers in prosecuting the work which He laid down for them. The fact that the Jews crucified their Lord gave Peter an opportunity to appeal for their repentance. Believing in Christ, they would receive the forgiveness of all their sins.

The aim and motive of Paul, whose character as a missionary is delineated more fully than that of any other, is similar to that of the other Apostles, only his labors are more intensive and extensive. His early life at Tarsus, his worship in the synagogue, his acquaintance with the Greek language, literature and philosophy, his training as a Pharisee at the feet of Gamaliel; particularly, his knowledge and belief in the Old Testament, and his wonderful vision on the road to Damascus, his retired life of meditation, equipped him as few of the Apostles were, and made it possible for him to become the great missionary he was.

When he speaks at Antioch his aim is to proclaim Christ. How simple and appropriate! There is no officiousness on the one hand, nor any compromise of his commission on the other. He bases his appeal upon the narration of Israel's history. In Athens, his sermon, relating to God, Christ and the Resurrection, was introduced by a reference to the national history of the city. Though no despoiler of temples, Paul plainly declares that idols in the likeness of men are not God and that He cannot be limited to their temples. He might have told the Athenians the foolishness of idol-worship, but that would have been only rehearsing their own experience. He, however, told them of something far better, the acceptance of which would lead to the new life in Christ and the abandonment of the old life of sin.

In Thessalonica, he preaches about the Kingdom; in Corinth, about the crucified Lord; in Ephesus, the whole counsel of God; at no place a stereotyped method, but always according to the direction of the Lord. The fundamental truth in his preaching is the risen Saviour, who

accordingly is the Messiah and Lord. He described Him as a person both divine and human, as the only Saviour through the appointed means. His return as Judge was always made prominent.

The Apostles aimed to gain individuals, first from the Jews, afterwards from the Gentiles. The individuals, exercising their Christian influence upon their neighbors, would at last bring about the Christianization of the multitude. The fact that they who were scattered abroad went about preaching the Word, and that the Eunuch after his baptism by Philip, went and preached the Gospel unto all the cities until he came to Cæsarea, is proof of this. It is not probable that the converts would preach a different Gospel or hinder it in its extension. The Apostles erected the lighthouses of God's Word in Jerusalem, Antioch, Alexandria, Troas, Ephesus, Corinth, Rome, Athens, etc., strategic centers, cities world renowned and famous, in which and around which the darkness gradually gave way to the light.

By the election of deacons, the Apostles were able to devote all their time to the spiritual care of the churches. They accordingly visited the churches, confirmed the believers in their faith, and when the work taxed them beyond their strength, pastors were placed over the different congregations, thus giving them an opportunity to proclaim the Gospel in other parts. Letters were written to different churches and individuals for their instruction and edification, and delivered by messengers, such as Phœbe, Tychicus, Onesimus and Epaphras, who were requested to report the condition of the congregations which they visited.

Aside from the direct work of preaching, the Apostle Paul directed the work of his missionary associates, praying that God's blessing might attend their efforts. His opposition to the Judaizers of Christianity and contention for Evangelical freedom at the Council of Jerusalem was one of the most important events in Paul's career. This principle, purchased at so great a cost, could not be

modified. When Peter yielded this principle to those of the Circumcision, Paul withstood him to the face, and the contention was sharp between them. Though the principle established the right of the Gentiles to come to Christ independent of Judaism, it did not prevent the circumcision of Timothy on the ground that his labors might be more successful among the Jews.

True to His promise, the Lord coöperated with the Apostles in the extension of the Kingdom. In His name they were able to cast out demons, to speak with new tongues, to take up serpents without hurt, to drink any deadly thing without evil consequences, and to restore the sick by the laying on of hands. The effect of these miraculous powers was "that many believed on the Lord." By word and deed, in the power of signs and wonders, the Gospel of Christ was preached from Jerusalem to Illyricum. Stephen and Philip exercised the same gifts. From I. Corinthians, chapters xii, xiv, it is evident that the "spiritual gifts" were widely diffused in the early Christian Church. They were not merely for show, nor for edification only, but were of use in the extension of the Gospel.

The congregations which suffered want through persecution and famine were relieved by those more fortunately situated. Works of mercy and deeds of charity were an essential part of Christian activity. In some cases, the converts dedicated all their property to the use of the Church.

The missionaries might be found preaching in the temple, the synagogue, at a private house, the market place, the amphitheâtre, the proseuche, or the court of a prison.

The preaching, like the epistles, varied with the character of the hearers, depending upon the immediate object, the reverent assembly of the Jews; the group of pious women; a knot of half-contemptuous philosophers; a single household, individual, traveler, soldier, slave—all heard

the Glad Tidings, but each according to his understanding and need.

The Apostles, in addition to the preaching of the Word and the administration of the Sacraments, provided simple forms of worship for the different congregations, exercised discipline where occasion required, and placed the material affairs of the congregations into the hands of the deacons.

In the matter of support, the Apostles depended, at times, on the labors of their own hands; at other times, on the free will offerings of the converts. On one occasion, Christ sent out the Apostles without script or purse; on another, with such means. Among the mercenary Thessalonians and Ephesians, Paul set an example of self-support that the Gospel might not be hindered. Where the Gospel would not suffer, Paul depended on the support of others. It is pretty certain that such patrons as Lydia and Dionysius, the Philippians, came to the relief of the Apostle, where some suppose him to have been independent of any support.

Paul, however, had to provide for others beside himself. His co-laborers looked to him for support, and the needy poor in the congregations received his attention. He was a living example of the precept which he gave to the Ephesians, "It is more blessed to give than to receive."

In a word, the aim of the Apostles was to preach the Gospel with all its regulations, that it might find its living exponent in every believer and become to all a power of God unto salvation.

The result can only be known partly. This much is certain, that the Apostolic Church was established by gathering the converts into congregations and putting them under pastoral supervision. The main success of the Gospel was with the middle and lower classes of society. Now and then converts were made among the higher classes. Among such may be mentioned Manaen, foster-brother of

Herod, the Tetrarch; Erastus, treasurer of Corinth; Sergius Paulus, pro-consul of Cyprus, etc.

The extent to which this knowledge of the Lord spread may be fairly estimated from the nationalities represented at Jerusalem on the day of Pentecost. Representatives came from the countries lying between the Caspian Sea and the Persian Gulf, Asia Minor, Egypt and North Africa, Italy, Crete and Arabia. Later on are mentioned Barnabas of Cyprus, Nicholas of Antioch, Ananias of Damascus, and the Eunuch of Ethiopia. The places in Samaria are Azotus, Lydda, Sharon, Joppa, Cæsarea. In addition to many of the places mentioned, Paul also labored in Macedonia, Achaia, Greece, Melita, Spain. John's letters to the churches of Asia Minor furnish the names of seven places in that country. If tradition is accepted, India, Parthia, Russia, Scythia, *et al.*, must be included among the countries which received knowledge of the Lord. In strategic centers the Gospel may be said to have been preached "From Spain to Babylon, and from Alexandria to Rome." Verily, their sound went into all the earth, and their words unto the ends of the world.

It is estimated that the number of converts at the end of the first century was about 150,000. Gibbon estimated it at 50,000; others from 100,000 to 500,000. The population is estimated from 80 to 100 millions. Though the exact number and the names of the converts are not known, yet the Lord knows them every one.

The effect of the Gospel may be seen in the mutual love of the believers, their joyful services in prayer, praise and thanksgiving, and the possession of the spiritual gifts. According to St. Paul some had been fornicators, idolators, adulterers, effeminate, abusers of themselves, thieves, covetous, drunkards, revilers, extortioners; but by the Spirit of God and in the name of the Lord Jesus, they were washed, sanctified and justified.

Though there were factions, false teachers, idolatries and immoralities; disorders in worship and in the celebration of the Communion; errors in doctrine, dead faith, undue regard for the rich, neglect of the poor, sins of the tongue, nevertheless, the Apostles praise the liberality of the believers, thanking the Lord for their faith in the Saviour and the love which they manifested towards each other.

The burning questions of the time, concerning matrimony, polygamy, slavery, the relation of master and servants, were met in a gentle spirit, but not without setting forth the ideal. In the Roman Empire, the slave had no head, no name, no title, no register; he was treated worse than the cattle. Judaism tolerated slavery; but Christianity has been extinguishing it by degrees, and will not rest until it is altogether abolished.

Another result of the Gospel is the formation of the true brotherhood of man. Converts from Judaism and Heathenism, formerly separate and hostile, met around the Table of the Lord, one in mind and heart. The love of the brethren was so strong that the Gentile Christians even went to the relief of their Jewish brethren at Jerusalem.

Christianity, more than any other religion, places a high estimate on woman. It taught the early converts a new view of the sacredness of marriage, a new tenderness for children; a new view of citizenship; a new sense of the nobility of labor. All this and more was brought about by the grace of God in the lives and labors of the early Christians. With such results before the eyes of the world, is it any wonder that the Apostolic missionaries were accused of turning the world upside down?

To these missionaries is due the existence of Christianity to-day. The preaching of St. Paul in Europe has found its echo in the Reformation and is re-echoing in America at the present time. Renan considers Paul's conversion one of the most important events in the history of mankind. The full extent of Apostolic Missions is beyond

human comprehension; but this much may be said, that a work with such extensive results, ought to have its spirit and principles more generally appreciated in Modern Missions.

MEDIÆVAL MISSIONS.

During the two centuries following the Apostolic period, the Church increased rapidly. It became a united body with such leaders as Justin Martyr, Irenæus, Origen, Tertullian and the two Clements. Persecution was rife. Translations of the Holy Scriptures became common. The principal work was in large centers.

Then followed the effort to assimilate the great mass of heathenism, which, when Constantine proclaimed his edict of toleration and made Christianity the ruling religion, accepted its forms without having any of its power.

While theological discussions were carried on about the tenets of Arius, Nestorius, Pelagius, etc., Christianity found its way into Gaul, Britain, Spain, and Africa.

The contact of the Goths and the Vandals with Christianity, resulted in the conversion of many. One of the Gothic descendants, Ulfilas, became the noted missionary among his people. He invented the Gothic alphabet, and translated the Bible into the Gothic language.

The wild hordes of East Goths, Vandals, and Huns roaming throughout southern Europe, were brought into the church by peaceable measures, if possible, otherwise by force.

Then followed the Christianization of the Franks, the labors of St. Patrick in Ireland, and Columba among the Picts and Scots. In the East, the Nestorians sent their missionaries through Asia even as far as China.

Gaul and Switzerland were visited by Columban and Gallus; the Saxons and Hessians by Augustine, and Boniface. The latter being an advocate of education, also founded schools. Denmark and Sweden received their

first impressions from Ansgar; these were followed up by Canute. Norway, Greenland and Iceland also received the knowledge of the Gospel.

The Slavs under Cyril and Methodius received the knowledge of the truth, and were able to promote it through the version of the Bible in their own tongue. The natives of Russia through missionaries from Constantinople, and the example of their leader, became adherents of the Christian religion.

With the tenth century began the missions to Asia. In these the Nestorians were the foremost. It is said that they were as successful as they were industrious in disseminating their doctrines. They labored in Persia, Syria and India. In particular, the vast empire of China became the receptacle of Nestorianism by their zeal and industry. The counter-mission by Franciscans, and the fall of the Mogul dynasty put an end to all missionary effort in China.

The succeeding period occupied itself in developing Christian life, and in checking the onward march of Mohammedanism. The sword of Islam was met by the sword of the Christian, with the hope that the Holy Sepulchre might be wrested from the Moslem, and that the Mohammedans might become subjects of the Christian religion. A noble exception to this mode of missionary operation was Raymond Lull. He believed that the Moslem could only be converted through the sword of the spirit, and accordingly confined himself to that weapon.

Little or no mission work of any kind was carried on for nearly two centuries following. Islam held supreme control in the East. Political affairs engrossed the attentions of Popes and Kings in the West. After that the news of discoveries of unknown countries, and the Reformation occupied the minds of the people.

New life and renewed interest in missions followed the organization of the order of Jesuits, Capuchins and Dominicans.

Francis Xavier commenced the great foreign missionary work of the Jesuits, and through them of the Catholic Church. Great results followed him wherever he went. Though he never learned the languages of the countries where he labored, yet he was able to count his converts by the thousand. He labored in India, the Chinese Archipelago, Japan, and other countries. His work was only of a temporary character, and genuine conversion was out of the question.

The attempt, on the part of Robert Nobili, to reach the Brahmins by accommodating his religion to the heathen customs, was the cause of much scandal and condemnation, until it ended in the suppression of the Jesuit Order.

The middle Ages show that the Church of Rome was everywhere evident but nowhere more favorably than in her mission fields.

It remained, however, for the Lutheran Church to build a solid foundation for all future missionary work in the translation of the Bible, in preaching the pure Gospel, and in training converts in the truths of the Christian religion.

CHAPTER I.

Luther's Influence in Foreign Missions.

SINCE Christ gave the command, the mission-bell has been ringing the appeal,—"Go into all the world; preach the Gospel to every creature; and teach them to observe all things." The authority of this command was recognized by the Apostles, and more or less by all the disciples of Christ throughout the Christian era. For they who lived through Him and in Him, would also testify of Him. In this sense the Christian Church has always prosecuted the work, though all sections of the Church were not alike interested at one and the same time.

Though the Church as such never ceased to engage in missionary work, nevertheless, when the Church became degenerate, missions suffered in consequence. The damage consisted first of all in the introduction of improper methods. Instead of the spiritual weapons furnished by the Prince of Peace, the missionaries called in the help of the state to compel the unwilling to accept Christianity, frequently at the edge of the sword. The Crusades and the wars against the Turk partook largely of these methods.

This was the condition of missionary affairs, when Luther began anew to preach the Gospel. In his preaching he hardly would overlook such a plain statement as the missionary command. His writings, however, do not contain any reference to active work among the heathen. But may he not have applied the command to his own country-

men? Was not Catholic Germany at that time living in the darkness of heathenism?

Luther, on such festival days as Epiphany and Ascension, clearly expressed his opinions. Speaking of the labors of the Apostles, he raises the question whether they really went, as commanded, into all the world. They did not visit Germany and many countries then unknown, and yet the Scriptures say, "Their sound went into all the earth and their words to the end of the world." In the answer to this question, Luther says, the words of the Apostles began their course and continued, without reaching their limit in the Apostolic age. The Gospel will extend farther and wider, until the whole world shall be full of the knowledge of the Lord.

He further taught that the "Wise men" no doubt proclaimed the wonderful news they had heard and seen in and around Bethlehem. Though he did not advocate mission work in the newly-discovered regions yet he admonished all followers of Christ to follow the example of the Eastern sages. The wisdom of the Greeks and the descent from Abraham avail nothing because God has concluded all under sin. The Gospel must be preached. "He that believeth and is baptized shall be saved," this is God's chosen remedy for every creature.

In view of the heathen elements adopted by the Roman Catholic Church, Luther felt constrained to devote his whole attention to the purging of the heathen leaven. The adherents of Rome had to be taught the unadulterated Gospel. This intention is fully expressed in his paraphrase of the sixty-seventh Psalm.

Luther's part in the mission cause consisted also in the rejection of false methods, and the introduction of Scriptural methods. The preliminary work always requires more time and attention than succeeding laborers are, as a rule, willing to admit. Luther's work was mostly of a fundamental character. He laid his foundation deep. The small

part which appears above ground is, however, sufficient to indicate the nature of the foundation. One of these visible stones is the well known hymn,

> "Lord keep us steadfast in Thy word.
> Curb those who fain by craft or sword
> Would wrest the kingdom from Thy Son,
> And set at naught all He hath done."

The original of Luther is—

> "Lord keep us steadfast in Thy Word,
> And stay the Pope's and Turkish sword."

This is even more direct in its condemnation of improper methods.

This evidence ought to be sufficient to establish the fact that Luther took a deep interest in the cause of missions and, as in other departments of theology, he became a reformer of mission theory and practice. His principle that every passage of Scripture must be construed in its plain literal sense, always brought out and applied the mission thoughts in the text. His earnest plea that believers should pray in behalf of the heathen, especially for the Turks and Jews, and supply them with missionaries, proves that he did not disregard the missionary injunction. In the enunciation of his principles, Luther laid the foundation for true mission work. He would not bind the Word but let it have free course throughout the whole world. All the theologians and many of the Evangelical princes of his time shared his views.

CHAPTER II.

Beginnings of Lutheran Missions in the XVI. and XVII. Centuries.

EVANGELICAL Missions became a possibility as soon as the Gospel became a living power among men. This power having become manifest, the next step would be the extension of the means which are the source of that power. In this, the agents of the Reformation succeeded to a marvelous extent. When the Church of Rome realized that the whole Church was becoming evangelical, she, in self-defense, instituted a counter-movement. The chief instruments were the Jesuits. This reaction greatly checked the onward progress of the evangelical doctrines. In consequence of the barrier at home, we naturally expect that the reformers would interest themselves in behalf of the heathen abroad. They do not disappoint us, but it must be remembered that they never rushed headlong where the course was not clearly marked out for them.

Foreign missions in the Lutheran Church may be said to take their beginning with Primus Truber, the famous reformer of Carniola, Austria. In 1555, he translated and published the Gospel in the language of the Croats and Wends; this was followed by the translation of Luther's Catechism, the Augsburg Confession, the Apology, Melanchthon's Loci, the Wuerttemberg Church Discipline and a book of Spiritual Songs. Through the Croats and Wends it was hoped to reach the Turk, but this was never realized.

The Lutheran Church met with better success among the heathen living within the borders of the countries where she had been established. Her opportunity had come. The Swedish branch of the Lutheran Church was honored with this open door, and she was not long in taking advantage of it.

During the Middle Ages, in spite of the efforts of Rome, many tribes in Northern Europe remained in the darkness of heathenism. When the Reformation was introduced into Sweden, during the reign of Gustavus Vasa, the heathen Laplanders were not forgotten. Michael was appointed to bring them the Gospel. If the political disturbances had not taken all the attention, no doubt many Lapps would have beocme followers of Christ.

When Charles IX. became king, the mission work among the Lapps was carried forward with renewed vigor. He caused the erection of church buildings and parsonages, and supplied the Lapps with pastors. Many of the ministers proved unfaithful, but it did not put an end to the work. During the reign of Gustavus Adolphus, Nicholas Andrea prepared some books, among them a small hymn book, in the Lapp language, and established a mission seminary.

John Skytte, formerly instructor of the king, undertook to teach in the schools of Lapland. The schools supplied a long-felt want and did much to aid the extension of Christ's Kingdom. The queen, Christina, continued the erection of houses of worship and supplied them with a native ministry. She also charged Provost Tornæus with the translation of useful books.

Under the auspices of the same queen, mission work was undertaken in Finnish Lapland in 1648. This was the first effort to bring the inhabitants of that region to the knowledge of Christ. The work under Tornæus and his successors made slow progress on account of the attempt to communicate religious truth through the medium of the Finnish language instead of that of the natives.

The spiritual destitution in the Baltic provinces likewise aroused the sympathy of the Swedish Lutherans. Though the natives tenaciously clung to their old forms of belief, still through the faithful preaching of the Gospel the people gradually laid them aside and yielded to evangelical influences.



OXENSTIERNA.

"New Sweden," the new colony established (1638) on the banks of the Delaware, gave the Lutheran Church peculiar advantages to carry on mission work in the New World. Oxenstierna, the chancellor under Gustavus Adolphus, with others, drew up twenty-eight resolutions for the proper regulation of the colony. One of the resolutions refers to the relation of the colony towards the native heathen. Acrelius states it in the following words: "The wild nations bordering upon all other sides, the Governor shall understand how to treat with all humanity and respect, that no violence or wrong be done to them by Her Royal Majesty or her subjects aforesaid; but he shall rather, at every opportunity exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion, and in other ways be brought to civilization and good government, and in this manner properly guided. Especially shall he seek

to gain their confidence, and impress upon their minds that neither he, the Governor, nor his people and subordinates, have come into those parts to do to them any wrong or injury, but much more for the purpose of furnishing them with such things as they may need for the ordinary wants of life."

The ministers to "New Sweden" accordingly looked after the spiritual interests of their countrymen and engaged in teaching the neighboring Delaware Indians in the truths of the Christian religion. Foremost among the pioneer missionaries to the Indians is Rev. John Campanius. Bishop Svedberg decribes him as "a man most highly to be praised on account of his unwearied zeal in always propagating the love of God." Campanius manifested his zeal for the spiritual welfare of the Indian by learning his language, by preaching, and by translating (1648) Luther's Small Catechism into the Virginian Indian language. This translation is the first made into an Indian language.

Jasper Svedberg, at the time provost of the cathedral and professor of theology at Upsala, heartily seconded the efforts of the missionaries in "New Sweden." Learning that a large amount of property had been entrusted to the Swedish crown for the conversion of the heathen and that it had been diverted from its proper use, the provost begged the king that the funds might be applied in accordance with the provisions of the testament. In reply, the king promised to abuse the trust no longer and to furnish the necessary means for the prosecution of the work. Thereupon every minister to "New Sweden" was instructed anew to interest himself in the spiritual welfare of the Indians.

Nor did they labor in vain. From reports, it is known that a true Lutheran mission had been established. The state of the congregation was such as to call forth praise and thanks to God for His mercy. The precious seed had been planted. It sprouted and thrived until the rough heels of overzealous sects trampled upon the tender shoot and crippled it. With the little attention that could be given

in proportion to its needs, the mission continued its precarious existence until it began to droop and finally died altogether. This resulted in the abandonment (1785) of the work among the Indians.



JASPER SVEDBERG.

The fact, that the missionaries of other denominations took possession of the field, is one reason why the Lutheran Church should not be reproached for neglect or even indifference.

At the time of the Reformation, Norway was a Danish province. The northern parts of Norway, like Sweden, were settled by Laplanders. For many years no sound of the Gospel was heard among them. In the latter part of the seventeenth century, when Sweden invaded Norway, Eric Bredal, the bishop of Drontheim, being compelled to leave, fled to one of the islands of the Loffoden group.

From thence the bishop made many tours to the Laplanders. The Lapps, however, steadily opposed him, even killing some of his assistants. But he continued his preaching among them until death summoned him. The mission would have yielded good results if the opposition from the government had not prevented the continuation of the work. For lack of attention the seed sown by Bredal died, and brought to an end, for the time being, the mission among the Norwegian Lapps.

So-called mission efforts were also made in the Danish East Indies. Territory on the Coromandel Coast had been acquired in 1620; but not until 1670, at the organization of a new East India company, was it expressly stipulated that the colony should never be without a minister, and that the minister's chief concern should be the spiritual needs of the natives.

But grossly abusing their privileges, the ministers took the prisoners of war, baptized them and then sold them as slaves. A tombstone at Tranquebar, erected to the memory of Jacob Worm with the inscription, "India's Danish Apostle" has its warrant for existence from the fact that he was foremost in these disgraceful practices.

Duke Ernst of Gotha, at his own expense, engaged a man to preach the Gospel to the heathen. The Duke's experience is a sad one. He sent John Wansleb, an oriental scholar, to Abyssinia, but he never reached his destination. If the reports dated in Egypt were not forged at Rome, Wansleb journeyed only as far as Upper Egypt. At all vents, he took up his residence in Rome and sent word to

the Duke that he had joined the order of Dominicans. An expedition to Persia was equally fruitless.

These incidents hardly deserve a place in the history of missions, and if they did not show evidence of the missionary spirit, though sadly misdirected, they would certainly be omitted. The Church manifested an interest in missions. But the unfaithfulness of her missionaries soon dampened the ardor of many supporters.

With all the deficiencies, there were not wanting men who saw the great need, and who spoke in behalf of the Jew, the Turk and the heathen. Both Balthasar Meisner and Justinian von Welz recognized the need of more missions; both spoke and wrote in order to awaken an interest. The latter published a few letters on the subject and addressed them to the Christians of the Augsburg Confession. Among other things he writes,—"Is it right that the Evangelical Christians should keep the Gospel to themselves without seeking to spread it abroad? Is it right that they should expend so much on dress, high living, useless amusements and extravagant fashions? Yet hitherto they have never thought of any means for spreading the Gospel." When he saw that his efforts availed nothing and that his plans were opposed, he prevailed on his friends to set him apart as an "Apostle to the heathen." He proceeded as far as "Dutch Guiana," South America, and thenceforth he is lost to history. Spener reported that he was torn to pieces by wild beasts.

Such methods of mission work naturally found opponents. In the opposition, John Ursinus cuts a conspicuous figure. He maintained that the heathen could not be converted by following personal whims. The missionary ought to be acquainted with the native language, and the religion. He ought to give a reason for the displacement of the native for the Christian religion. The missionaries must be ensamples and leaders in every good work; they must understand the political regulations of the country; they must

be properly called and have clearly defined methods of imparting truth; they must not practice in the name of Christ all sorts of phantasies and fanatacism and thereby establish another kingdom of Satan in place of the one they were laboring to remove.

He continues his opposition by saying that we should not cast pearls before swine, that is, the Gospel should not be preached to such inhuman creatures as the Greenlanders, the Laplanders, cannibals, Tartars and American Indians; nor to such as are stubborn, blasphemers, persecutors and despisers of the Christian religion. We must know whether God wants to save the heathen by any other plan than that of Providence, or, as in some cases, by a special leading to the knowledge of Salvation.

Ursinus recognized the great need of missions but he was opposed to the plans proposed for the prosecution of the work. He particularly despised the mission work undertaken on an individual's own responsibility. He wanted the whole Church to foster the work. Even the Church ought not blindly rush into the field, but she ought to ask where and when God wants her to work. He claimed that the Lutheran Church had not then a clear indication to enter upon the work because she had no approach to the heathen.

Among the advocates, Michael Dunte, of Reval, laid down instructions how to lead a heathen to Christ; Michael Havemann, general superintendent of Bremen, referred to the great commercial interest of Christian countries in Asia and Africa. He thought a great deal might be done through this channel to lift the heathen nations out of darkness. John Dannhauer, of Strasburg, strongly advocated the founding of a seminary and schools for the preparation of missionaries who could be sent, not only to the wild tribes but also to the Turks and the Jews. Christian Scriver, of Quedlinburg, with the same burden upon his heart, speaks in behalf of the thousands upon thousands of souls in the earth

who know not the Saviour. Philip Spener, of Halle, argued that the Church Universal is bound to do what she can to prepare and send missionaries among the poor heathen. The celebrated historian of the Reformation, Ludwig von Seckendorf, will not apologize for the indifference and inactivity of the Evangelicals, who, freed as they are from the yoke and error of Rome, do not use every means to extend the true doctrine among barbarians. Even Leibnitz, one of the greatest philosophers, gave the subject of missions a prominent place in the curriculum of the Berlin Academy of Sciences. He believed that the subject of missions ought to be treated along with the other sciences. He also conceived the idea of sending Lutheran candidates of theology as missionaries to China by way of Russia.

In all parts of the Church, pious Lutherans prayed that God would have mercy upon the poor heathen and that they might have the privilege to assist in the work which for a long time had been a burden of their prayers. But the Church as a whole turned a deaf ear to all the appeals. It could not be foreseen how, when, or where the Lutheran Church would arouse from her inactivity. Who will gainsay that this inactivity brought her many other trials which she might have escaped if she had been earnestly engaged in mission work?

CHAPTER III.

History of Lutheran Missions in the XVIII. Century.

THE eighteenth century witnessed new and increased missionary activity. Through the establishment of colonies in the East Indies (1620), in the West Indies (1672) and, about the same time, on the Gold Coast of Africa, Denmark had an opportunity to let her light shine among the heathen as no other Lutheran country. The union of Denmark with Norway gave her access to the Lapps of the North and inhabitants of Greenland.

The principal missions of the Lutheran Church during this century are on Danish territory. It can not be definitely ascertained who first entertained the thought of taking up mission work in the Danish possessions. Frederick IV, when as yet only prince, is said to have been surprised that no effort was made by the Lutheran Church to convert the heathen. When he succeeded to the throne, he charged his chaplains, Jespersen and Masius, to look around for suitable candidates as missionaries. But it appears that the chaplains gave the matter little or no attention.

The matter received attention when Francis Julius Luetkens became (1704) court chaplain. Luetkens had special qualifications for the work. He had been provost for seventeen years in St. Peter's Church, Berlin, and had been on good terms with Spener. In Copenhagen, Luetkens received marked attention because of his excellent sermons.

The sermons contain many references to the duty of the king in mission work. The appeals were not in vain. Frederick again urged his chaplains to engage men for the mission field. But Luetkens, standing in disfavor with his colleagues, Jespersen and Masius, could not enlist them to do anything in the matter. Luetkens, little daunted by this inaction, betook himself to Bornemann, the Bishop of Zealand, who, however, also excused himself by saying that no suitable candidates could be found for the mission field.

It seemed as if every effort in behalf of the heathen would prove futile. The Danish Lutheran Church was, above all others, in a position to fulfil the Lord's commission and she was in danger of passing the call unheeded. As a last resort, the king advised Luetkens to secure, if possible, missionaries in Germany. He proceeded to Berlin and informed his former colleagues, Lysius and Campe, of his mission. A young candidate of theology, on his way to Halle, was just then stopping in Berlin, and the two pastors after considering the matter decided to ask Ziegenbalg, for that was the candidate's name, whether he would entertain a call to the foreign field. After some hesitation, he decided that he would.

Bartholomew Ziegenbalg, the first Lutheran missionary to India, was born in Pulnitz, Upper Lusatia, Germany, June 24, 1683, and dying in India after an illness of six weeks, at the age of thirty-six, "crowded into twelve years of missionary life such abundant service as few of the most devoted men have ever offered to the Master on the altar of missions." He lost his pious parents at an early age. When his mother lay on her death-bed she called her children to her bedside and informed them that she had laid up a treasure,—a very great treasure for them. When they asked where they might find it, the mother answered, "Dear children, search for it in my Bible. There you will find it. There is not a page that I have not moistened with my tears." Bartholomew, when he had been called to India,

determined that he would take his mother's legacy to the mission field and bequeath that treasure to the heathen.

His early youth was such as an orphan generally experiences—very trying. His early education was sadly neglected. At sixteen, while studying at Gœrlitz, an older student led him to think of the needs of his soul. Through divine guidance he had formed such a strong attachment for the Christian religion that he could easily bear the taunts of his fellow-students. His religious earnestness brought upon him the displeasure of his teachers. He accordingly resolved to place himself under teachers who could strengthen him in his conflicts. He sought Francke's advice, and upon his recommendation, he proceeded to the Gymnasium at Berlin, then under the direction of Joachim Lange. His stay was soon interrupted by illness. He returned home and continued his studies in private.

His acquaintance with the professors at Halle kept that school before his mind. When he was again able to resume his studies, he entered Halle in order to study theology. To the end that he might become a minister of the Gospel, he applied himself with all his strength. The hindrances, however, were very great. Then, too, his close application brought on sickness. He began to question his choice. He thought the humblest station in God's vineyard would satisfy him if God would only give him sufficient health to prepare for it. He took counsel of Breithaupt, his professor. By him he was advised to seek a field of labor among the heathen. Though his preparation was somewhat fragmentary, he might still be able to do efficient work among those who did not demand the theological equipment required in his own land.

Ziegenbalg continued his studies a little longer; then he began to teach, and to preach occasionally. This practical experience prepared him in a measure for his future field. He, however, wanted to complete his course in theology. He set out a second time for Halle. The Lord

met him on the way. While stopping at Berlin, Luetkens arrived in the same city. Through the mediation of Luetkens' former colleagues, God called Ziegenbalg to India. The call was accepted.

He, in company with Pluetschau, who also had received a call as a missionary to India, departed for Copenhagen. There both candidates presented themselves for examination. The king having given his approval, they were both ordained November 11, 1705. A few weeks later Ziegenbalg, with his mother's "treasure" Bible, accompanied by Phretschan, set sail in the "Sophia Hedwig" for Tranquebar. The East Indies were chosen in preference to the West Indies or to the Danish colony in Guiana, South America.

The Danish territory in East India had a population of about 30,000 souls. Of all the tribes, the Tamil was the most important and most easy of access. Ziegenbalg and Pluetschau arrived a Tranquebar July 9, 1706. Unknown to the missionaries, secret instructions had been given by the East India Company, authorizing the Governor at Tranquebar to harass the missionaries, and crush their mission in its very inception. The governor showed his obedience by faithfully carrying out the instructions.

The missionaries had left Fatherland and all which they held dear to win the heathen for Christ. But what a welcome to their field of labor! The reception was as unkind as it was unfriendly. Through the kindness of a member of the governor's staff, who took pity on them, they were supplied with the accommodations of a home. A few days after landing they began to study the language of the natives. In doing this they avoided the mistake of the Holland missionaries who endeavored to reach the heathen through the medium of the Dutch language.

Ziegenbalg learned the Tamil with remarkable rapidity. He was anxious to learn as much as possible of their language and literature that he might obtain a clear concep-

tion of the Indian religion. He claimed that no one was able to refute the errors of heathenism until he had mastered the underlying principles of its religion. By studying its literature, Ziegenbalg was able to refute the heathen from their own writings. So thoroughly had he mastered them that he knew more about heathenism than the heathen themselves.

His work had only begun. He prepared a Tamil grammar and a lexicon with more than 60,000 words. Before he had been in India two years the translation of the New Testament was in progress and in another year completed. When illness prevented him from doing other work, he began the translation of the Old Testament.

This is not all. They had to preach and to teach. Beginning the study of the Portuguese in the middle of July, they were able in the beginning of November to give instructions in that language. They were now ready to instruct the half-breeds along the coast and preach to those that understood the Portuguese. The first year's efforts resulted in thirty-five baptisms. Four months later they had the pleasure of baptizing nine adult Hindus.

Meanwhile nothing was heard from home. The promised aid did not arrive nor words of encouragement. Compelled by circumstances, they resolved to build a house of worship. August 14, 1707, the "New Jerusalem" church was dedicated to the service of the "Light of the World" in the presence of the assembled Christians, and many Mohammedans and heathens.

The congregation now possessed its own church home. Pluetschan preached in Portuguese and Ziegenbalg in Tamil. Their labors were bearing fruit. The next step was in the direction of schools. Ziegenbalg knew from experience that the hope of future success lay in the instruction of the children in the elements of the Christian religion. Henceforth the missionaries devoted most of their time to the training of the young.

Another great need of the mission,—in fact a drawback —was the scarcity of the copies of God's Word. The few handwritten copies did not meet the increasing need. The cost of copying involved considerable expense. Ziegenbalg had repeatedly felt the need of a printing press, and, having made known his desire, he, at last, had the good fortune to receive one as a gift from England.

The press served the cause well. Mission literature appeared in Portuguese and Tamil. A printed translation of Luther's Catechism appeared in 1713, and in the following year, the Gospels and the Acts. Then followed a hymn book with forty-eight "heart appealing" hymns. The hymns became messengers of religious knowledge.

Mission tours into the interior beyond the Danish boundaries enabled the missionaries to offer the bread of life unto great numbers. Special attention was paid to the sorrowing and to children. Ziegenbalg, dressed as a native, extended his tour into the kingdom of Tanjore and there held disputations with the Brahmin priests. After his return, he, in company with his colleague, proceeded to Negapatam. On their way thither, they ceased not to speak of Him who loved and died for all. The next tour they made to the English colony at Madras. Many books and tracts were left with those whom they addressed on the way. Ziegenbalg entered into correspondence with the most prominent, that the good impressions might be preserved. By enclosing tracts with his communications, he was able to do effective work and reach people otherwise inaccessible.

Meanwhile began the struggle for existence on account of the meager support from home. The general opposition and the disgraceful lives of the colonists were severe obstacles in the way of progress. In spite of all these contentions Ziegenbalg could report in 1712, two congregations composed of 117 Tamil and 35 Portuguese, a school with 70 scholars, seventy books in the Portuguese and thirty-

eight tracts and pamphlets, and five books in the Tamil language, among which were the New Testament, hymn book and catechism. The Roman missionaries had been in India over 200 years, yet Ziegenbalg was the first to translate God's Word into the language of the country. It is said that the man who translates the Bible into a new language is a greater benefactor than he who founds an empire.

At one time there were prospects of relief. A vessel entered the harbor on the first of August, bearing good-will and two thousand thalers, but in landing, the boat was wrecked in the breakers and the money sank to the bottom of the sea. Trouble did not come single-handed. The authorities had always used every pretext to hinder the work, but at times their hatred became especially manifest. A matter in dispute was referred to the commander for decision. Without the slightest ground for his decision, the commander condemned Ziegenbalg, and ordered him to be imprisoned. From November, 1708, to March following, he spent his time in a most foul prison. Even the members of his congregation were prohibited from visiting him. He was denied all books; but he bore all with Christian fortitude. The imprisonment he regarded the bitterest of all his many sufferings. His congregation, however, remained faithful.

In July, 1709, another vessel arrived. This was a veritable God send. Friends from Halle and other places sent money and a supply of medicine. The missionaries thoroughly appreciated these gifts but rejoiced most of all over three new missionaries, whom the same vessel brought, Gruendler, Jordan and Boeving.

Boeving belonged to the orthodox party and received little consideration from his associates.

His arrival brought representatives of the theological parties in Europe face to face on the mission field. His greatest defect, however, was his inaptitude for the

work. The feelings between the missionaries rose high and resulted in indiscreet words as well as unwise acts. Unity of effort was out of the question as long as Boeving remained on the field. When he saw that nothing would be gained by his presence, he left Tranquebar and began work elsewhere on his own responsibility.

The remaining missionaries labored hand in hand. They also resolved to overcome the opposition of the commander. They greeted the commander in the most friendly terms, and in every way encouraged him in his work. As might be expected, he reciprocated their courtesies, and even invited Ziegenbalg and Jordan to dine with him. While the missionaries enjoyed their host's hospitality, he disclosed the fact that the cause of his opposition lay in the secret instructions from the East India company.

Thereupon, Ziegenbalg determined to proceed to Europe in order to correct the false impressions, and to create, if possible, a favorable disposition towards the mission. The affairs were found to be in a deplorable condition. He discovered that the mission reports no longer received the attention they had so long as they were looked upon as a novelty. The renowned author of the hymn, "Jesus sinners doth receive," replied in a decisive negative when he was asked whether the words also applied to the heathen.

At the time Denmark also had a war on hand. Then, too, the opposing theological parties produced jealousies which generally ended in disgraceful proceedings. Even the reports from the disgruntled Boeving claimed more attention than those of the missionaries on the field.

Pluetschau, on his return a few years previous, found a similar state of affairs. He too did all he could to remove the false impressions. The king expressed his admiration for the steadfastness of the missionaries, gave orders that the opposition of the company must cease, that all grievances and reports of the mission be hereafter sent to him. The king also appointed Zieganbalg provost with

authority to ordain. A mission college was formed, the object of which was to arouse the mission spirit and instruct the churches in their duty to support the work.

Ziegenbalg had made his homeward journey with a sad heart; but the favorable change caused him to open his heart in gratitude to God. His courage revived. He resolved to improve the favorable state of affairs. With a view of putting the mission on a firm financial basis, he solicited funds from his numerous friends. This also gave him an opportunity to present the mission in its true light. Misconceptions were removed and confidence restored. He returned to the mission with a glad heart and heartily appreciated its welcome to him and his newly wedded wife.

Ziegenbalg resumed his work with renewed hope. During his absence Gruendler had charge of the mission. The schools were re-organized so as to provide for the instruction of future catechists and preachers. The missionaries organized charity schools for such pupils who desired to obtain an education. Through these schools, it was hoped that a Christian sentiment might be created.

The earnestness and fidelity of the missionaries did not receive the encouragement it deserved. The promises of the friends at home had been readily obtained and were just as readily broken. While Ziegenbalg lamented the unfaithfulness of his friends, he felt that his end was approaching. He placed Gruendler in charge of the mission, admonished his congregation to remain faithful and concluded with the words of the Saviour, "Father I will that they also whom thou hast given me be where I am."

As the end was drawing near, putting his hands to his eyes, he exclaimed, "How is it so bright as if the sun shone in my eyes." Soon after he asked his friends to sing his favorite hymn—

"Jesus Christ my sure defence
And my Saviour ever liveth," etc.

and as the strains of the hymn floated on his ears, he fell asleep.

Thus ended the life of Bartholomew Ziegenbalg, February 23, 1719. A tablet in front of the altar in the "New Jerusalem" church marks his last resting place and bears the inscription—

"IN HOPE OF A BLESSED RESURRECTION."

Ziegenbalg was not merely the *first* Lutheran missionary but as far as his devotion and labors are concerned will always remain the *first*. Brief but brilliant is Ziegenbalg's record. He took pleasure in self-denial. His courage and faithfulness became a worthy example for imitation in mission work. His tolerant position with reference to caste and heathen customs saved him and his successors a great amount of unnecessary trouble. He tolerated whatever was not contrary to Scripture. After years of contention, the mission principles have been so modified as to confirm and vindicate his position. This truly evangelical spirit of the Lutheran Church has furnished her with a mission principle as possessed by no other Protestant communion. In applying this Lutheran principle, Ziegenbalg displayed his keen insight and practical wisdom.

The death of so great a man deprived the mission of very important services. His successor, Gruendler, had less energy, and with the heavy demands on his time and strength, found himself unequal to the task. Grief for his deceased colleague also added to his discomfort. Ill health so disabled him that he could do no more than pray for sufficient strength to continue until new missionaries would take charge of the work.

In answer to his prayer, three new missionaries arrived at Tranquebar, September 16, 1719. They were Benjamin Schultze, Nicholaus Dal and John Henry Kistenmacher. Kistenmacher's stay, however, was brief. Having become estranged from the rest of the missionaries, he undertook a

mission after his own plan of work but died before he was able to accomplish anything.

With the new arrivals also came instructions from Denmark that the missionaries should follow the example of the Apostles in traveling and preaching from place to place. Although Gruendler realized that the instructions were prompted by an improper conception of the work, he nevertheless undertook a tour into the interior. His poor health, however, soon compelled him to return. He grew weaker from day to day until he fell asleep in Jesus, March 19, 1720. His widow afterwards wrote to Francke that his death was caused by worry over the inconsiderate treatment of the authorities at home.

Of the original missionaries, none remained. Inexperienced men had charge of the field. But Schultze was equal to the occasion. His knowledge of Portuguese left him unhindered in the acquisition of the Tamil language. So rapid was his progress that in less than six months he could officiate at the holy communion in the Tamil congregation, and preach for them a few weeks later.

His task was exceedingly difficult. He had to supply the spiritual needs of the Tamil and the Portuguese congregations, the former composed of 173 and the latter of 150 souls; he had to direct the schools, the printing; he had to go on mission tours, beside other affairs which require a missionary's attention. He resumed the translation of the Old Testament where Ziegenbalg left it and brought it to completion in 1725. In addition, he also translated a part of the Bible into Telugu and the whole of it into Hindostani.

Confidence, which seemed to be lacking since the loss of the original missionaries, was restored when the friends at home learned of Schultze's self-denying labors. Three new missionaries arrived and received hearty support from the friends at home. The schools received special attention. The additional help made it possible for the mission-

aries to dismiss the heathen teachers and themselves attend to the education of the heathen children. The catechetical work could also be placed on a better footing.

Schultze, desirous of extending the work, handed over the mission at Tranquebar to Walther and Pressier, and made a tour to Madras. His sphere of activity was confined to Cuddalore, Madras and outlying districts. Here he established a school for heathen children. The English governor aided him in every possible way, but when the Mission College of Denmark began to question this mode of proceedure, he entered the service of the English mission.

The mission at Tranquebar prospered under the faithful guidance of Walther and Pressier. At the same time, an opening had been providentially made for the introduction of Christianity into Tanjore. A copy of Ziegenbalg's translation of the Gospels and the Acts fell into the hands of Rajanaika, a subordinate officer of the Rajah of Tanjore. The fact that he was of Roman parentage did not prevent him from reading the Gospel. He resolved to learn more and, accordingly, opened correspondence with the Tranquebar missionaries. This led him to see the difference between Romanism and Protestantism; in order to know still more of the truths "that shone forth as the stars of heaven," he proceeded to Tranquebar for instruction.

In due course of time, he joined the Lutheran mission. He showed his sincerity, by returning home and bringing three others for instruction and baptism. A native catechist was appointed for the district. Rajanaika himself instructed others, and had the pleasure of seeing, among others, his father become a Lutheran. When his father met death at the hands of the enraged Romanists, he remained firm. The opposition of Rome was not strong enough to hinder the growth of the number of Protestant converts. The native catechist—Aaron, baptized by Ziegenbalg, 1718, was ordained, 1733, in order that he might minister to the converts. This progressive step brought

still greater prosperity. Additional helpers were ordained. A seminary for the education of native helpers was established. A new era of mission work had begun. It was thought that native missionaries could successfully prosecute the work where foreign workers were prohibited by law.

This new movement brought rejoicing to the friends at home. Great hopes were placed in the native ministry. Aaron, above all, proved himself a worthy bishop of souls. The same could not be said of the others. It was soon discovered that only in rare cases could a congregation be entrusted to a native. Most of the natives required constant oversight. It, however, became evident that their services as assistants were indispensible. The missions made rapid progress. The school building had to be enlarged to accommodate the increasing number of scholars. Another house of worship was erected. Preaching received particular attention. New helpers arrived. With increased knowledge of the language, the need was felt for a revised translation of the Bible. Of all the missionaries, Fabricius had peculiar qualifications as a translator. His work was characterized by a beautiful diction and withal held the spirit of the original. Even Schwartz allowed no alterations, claiming that improvement was impossible. All translations since then are mere imitations.

Fabricius did successful work as a missionary, and as a translator of the Bible and Lutheran hymns. He was patient under the greatest hardships, meek and discreet in prosperity. Having been appointed Schultze's successor at Madras, he assumed pastoral supervision over a congregation of 300. His faithful work may be judged from the fact that the war, prolonged for 30 years, which waged hottest around Madras, could not scatter his flock.

On one occasion, the congregation, to escape the brutality of the soldiers, fled to the mission house and implored Fabricius for protection. Fabricius ordered all to seek refuge in the church; when they were all assembled he locked

the door, put on his gown, and with Bible in hand engaged in fervent prayer as he walked to and fro in front of the building. Upon the request that the door be opened, Fabricius replied to the soldiers that he could not because his children were within; but if they insisted it could only be by first walking over his dead body.

Fabricius had a child-like faith. From his youth, his only desire was to serve his Lord in the best possible way. He considered it the greatest honor of his life that the Lord permitted him to study theology. His greatest failing, which brought him no end of trouble in his old age, was his implicit confidence in the promises of men. The avaricious imposed on his charitable disposition and obtained money from him which he was not able to replace. In his feeble old age, Breithaupt, his colleague, gave him the comforts of a home. The bachelor-missionary greatly appreciated this kindness, especially since his trials were many and former friends had forsaken him.

The remaining missionaries planted various stations in the outlying districts. Everywhere it became manifest that Christianity had a powerful influence upon the natives. The translations and other Christian literature paved the way for the subsequent harvests. Through the efforts of Breithaupt at Cuddalore, (Sartorius having died a few months after arrival, and Geister withdrawn on account of unfitness for mission work), a congregation of 500 was soon collected.

This congregation afterwards came under the spiritual direction of Gericke. He labored especially for the spiritual improvement of the individual. In addition to the regular services, he conducted daily matin and vesper services. To the heathen he addressed himself as desirous of his conversion, and to the Christian as anxious for his spiritual improvement. His only weapon was the sword of the Spirit, and he used it on every possible occasion. When the low caste heathen considered themselves unworthy of

the honors of the Christian religion, he assured them that the Gospel was intended for the poor. He informed the educated, who prided themselves in their own wisdom, that true wisdom began with fear of the Lord.

When the war between England and France was taken up by the Colonists in India, Cuddalore became the principal scene of conflict. All who could, fled. Guericke remained and did what he could to avert calamity. The church was seized by the soldiers and converted into a powder magazine. Mission work had to be abandoned. After peace had been declared, the mission could not be re-opened on account of its interdiction.

By invitation, Guericke proceeded to Madras, and took charge of the work handed over by the aged Frabicius. Here he labored with his usual fidelity and found sufficient time to administer the holy communion to the few scattered members at Cuddalore and Negapatam. He also did noble work in relieving the bodily and spiritual destitution of the soldiers at Madras. His labors increased, his trials multiplied, but in a pure and godly life, he patiently endured all. In a very short time, the catechumens numbered 3,000. Whole villages followed him when he conducted a mission tour. His tours may be likened to a triumphal procession. In some villages, temples were stripped of their idols and converted into houses of worship. When he approached a village, the whole population frequently awaited him, ready to hear God's Word. It is related that the heathen never came to their temples as they came to this man of God.

When he returned from one of these wonderful ingatherings, he found himself completely exhausted. In this state of impaired health, he became an easy prey to the fever. The disease accomplished its work, for although the fever left him, it left him an invalid. Weak as he was, he started out to visit his congregation, but soon discovered that he was unequal to the task. With perfect resignation he bided his time until God took him to a better world. It is esti-

mated that 5,000 persons attended his obsequies at Madras, October 6, 1803.

It is a pleasure to write up the history of men, who, for the most part, possessed worthy characters. One of these worthies is Christian Frederick Schwartz — "the renowned Court preacher of India." In his case we have another example of what the prayer of a pious mother may accomplish. When on her last bed of sickness, this modern Hannah summoned her devoted husband and faithful pastor to her bed side and in the most impressive manner related how she had prayed for a child, that the Lord granted her request, and that she had therefore dedicated her Christian Frederick to the service of the Lord; she accordingly asked them, if the Lord so indicated and the son so desired, to educate him for the Gospel ministry. For a time, it seemed as if the plans of the mother would be frustrated. The boy became wordly-minded and skeptical, but the subsequent events of his life were so guided that the prayer of the mother was answered.



CHRISTIAN FREDERICK SCHWARTZ

Christian Schwartz, born in Sonnenberg, a small town in the electorate of Brandenburg, October 22, 1726, received his early education in his native town. Aside from the

good beginning in Latin, Greek and Hebrew, the moral and religious training of his teacher made a lasting impression. To his first teacher he owed much of his success in after life. Preparatory to his study of theology, he studied at Cüstrin. Here Francke's work—"Blessed Footprints of a Living and All-Ruling God"—fell into his hands and made a deep impression. He resolved to withdraw from his worldly associates and continue his studies at Halle.

His entrance at Halle (1746) marked the beginning of a different life. His talents and constant application to study placed him in the first rank. Schultze, who had just returned from Madras, advised Schwartz to study Tamil that he might be able to oversee the publication of the Bible in that language. Upon learning that Francke was in search of additional laborers for the India mission, he offered his services on the condition that his father would give his consent.

When the matter was brought to the knowledge of the father, he at first withheld his consent. He had just buried a son, a daughter had just obtained permission to marry, and now his only remaining son asked him leave to go to India. After due consideration, the consent being given, the father dismissed his son with his blessing and charged him to win many souls for Christ.

After ordination, he, in company with Poltzenhagen, took passage and reached Tranquebar, India, in July, 1750. He spent no time in sight-seeing but immediately began to study the Tamil. Three month's study, together with the three month's instruction in that language at Halle, found him ready to preach. He devoted the forenoon to the instruction of catechumens, the afternoon to preaching in the outlying villages. As a result of his first year's work, Schwartz counted four hundred accessions; in the second year they numbered no less.

Learning of the spiritual destitution of the Christians at Tanjore, he endeavored to relieve them, but the governor

was opposed. He referred the matter to Francke who advised him to follow the example of the Apostles and not go against the expressed wishes of a government but patiently wait until God opened the door.

Poltzenhagen meanwhile sought another field of labor in the Nicobar Islands, thus leaving Schwartz to provide for the Portuguese until his successor Dome became qualified for the work. Schwartz displayed such superior talent for mission work that he readily became the leader and finally superintendent of the schools. During the native uprising against the Roman Catholics, the wounded received careful nursing at his hands. He never married, yet his love for children so endeared him that hosts of heathen children greeted and followed him whenever he appeared upon the streets. He drove away despondency by instructing children. Any disagreeable occurrences he dispelled by an hour's catechetical instruction. Both Kohlhoff and Guericke declared that they found in Schwartz all that could be expected from a missionary.

The year 1756 was a year of jubilee for the Tranquebar mission. It marked the first fifty years of Protestant missions in India. The mission could not have had a more unfavorable time for its jubilee. The French sought the supremacy in India. The Rajah of Tanjore was in the habit of leading military expeditions into the Danish territory. In consequence, the Christians suffered great hardships; nevertheless, the mission celebrated the jubilee. Eleven thousand converts from idolatry and a convert from Mohammedanism should indeed be a cause of thankfulness. The signal success of the past, gave the missionaries hope and courage for the future.

In 1758, Schwartz and Kohlhoff visited Negapatam to pay their respects to the Dutch governor. They were kindly received. During their visit they admonished their European neighbors to do all they could to extend Christ's Kingdom. The governor promised to build a house of worshid

for the natives. The promise was kept and the missionaries from Tranquebar had the pleasure of assisting in its dedication. Later on, Schwartz preached and administered the communion to the Christians at Negapatam.

A hacking cough obliged Schwartz to seek another field of labor. He went to Ceylon. This became an important mission journey. As soon as he arrived, he made preparation for the celebration of the Lord's Supper. A day was set apart for preparation; but on the appointed day, Schwartz took the fever, from which he could not be relieved for a month. When he had sufficiently recovered, he again appointed a day for preparation. The delayed communion was celebrated and brought peace to many. He distributed the same blessing to Christians at other places. The people gladly heard the Word. The island, under Dutch control, had only occasional preaching. When Schwartz suggested the duty of having a regular minister, the Dutch governor objected. If the governor had approved, the island might have been saved from lapsing into heathenism. After a sojourn of six months, Schwartz had so far regained his health that he considered it safe to return to Tranquebar.

Upon his return, he found that an additional missionary, and with him, two blushing maidens had arrived. The missionaries, Schwartz and Kohlhoff, were supposed to be quite lonely and their considerate friends in Europe did what they could to make them comfortable. While Kohlhoff seemed elated at the prospect of procuring a wife on such an easy, if novel way; Schwartz became indignant at the method of procedure and declared his preference for single blessedness. He sympathized with the unfortunate woman but positively refused to enter upon a matrimonial alliance. The governor, who happened to be single, acted as suitor, was accepted and thus relieved Schwartz from one of the greatest embarrassments of his life. He wanted to remain unmarried, that he might be the more free in his devotion to the Master's work.

The improvement in health was only temporary. Schwartz, hoping that a change would be beneficial, made a tour to Madras. Another tour extended to the neighborhood of Tanjore. In 1762, Captain Berg invited Schwartz and Klein to visit him in order to baptize his child and administer the communion to several members of his family. The war in Tanjore prevented their entrance and by invitation from Major Preston they were received at Trichinopoly—a city of about 3,000 inhabitants, wholly given to idolatry.

The thoughts of Schwartz on entering the idolatrous city can better be imagined than described. Schwartz had come to India to tear down the bulwarks of heathenism and now he found it a more difficult work than he had ever imagined. Klein felt himself unequal to the task and left Schwartz to struggle alone. He began by teaching children. He taught in Tamil, Portuguese, German and English, as occasion required. He organized a school and built a house of worship. He conducted services in four different languages. He looked after the spiritual interests of the soldiers and the Germans at Tanjore. The Rajah ceased his opposition and in many ways showed him kindness. Hindus and even Romanists became favorably disposed and attended his preaching. Schwartz realized that God had a great work for him at Trichinopoly and Tanjore.

During the war between the English and the Mohammedans, Schwartz received the appointment of military chaplain. His work was confined to the wounded and dying in the hospitals. He devoted his entire income ($2,300) from that source to the building of the garrison church.

The trial of his life came when the "Society for Promoting Christian Knowledge" called him to become its missionary. What should become of his obligations to the Mission College at Copenhagen? What should become of his Lutheranism in the service of the English society?

The English society did not ask him to change his be-

lief and because the field was an important one, the Mission College, loath as it was, gave him up to become a missionary at Trichinopoly under the auspices of the English society. His signal success must forever remain the strongest evidence that he followed the will of God when he accepted the call to Trichinopoly.

The Mohammedans manifested a favorable disposition towards Christianity. Schwartz, always ready to seize an opportunity, set about to acquire the Hindustani and Persian languages. He hired the services of an educated Mohammedan in order to acquire the vernacular as correctly as possible. The irksome work of learning the language was turned into good account, for the instructor soon accepted Christianity. The "fear of man", however, soon caused him to relapse into heathenism.

Schwartz had an income of about two hundred and fifty dollars. He lived on rice and vegetables, in a low-ceiled room, and was easily satisfied in temporal things. His life was unaffected and consistent. His character was a sermon and became the means of drawing men who had been repelled from Christianity by the disgraceful lives of the so-called Christians. His learning was extensive, his experience large, and his zeal for the cause of Christ did not stop at creed or nationality. He came in the proper spirit and worked so as not to do violence. He did not go to possess the land as many missionaries have attempted, but he went to possess the heart and that with God's chosen means and in God's appointed way.

The ungodly life of the European traveler or sojourner in the neighborhood of a mission has always been one of the most discouraging drawbacks to the missionary. They aim at nothing but pleasure and riches. Means to obtain these are in demand. No questions are asked. The question of foul or fair does not even obtain recognition. They refuse to hear the Word and many of them represent the grossest infidelity. Schwartz endeavored to improve

their condition but with very little success. The garrison on the other hand experienced the greatest change; by the earnest work of Schwartz, almost every soldier stood for Christ.

The authorities greatly esteemed Schwartz but the natives reverenced him. Such confidence was imposed in him that the Rajah of Tanjore invoked the good offices of Schwartz to help him out of his political difficulties. As Schwartz approached the Rajah for his instructions, the latter addressed him,—"Padre, I have confidence in you because you are indifferent to money." When the English government sought to arrange terms of peace with Hyder Ali, one of the greatest Mohammedan princes of India, Schwartz was the only man with whom he would treat. "Send me Schwartz; him and no other will I receive and trust."

Schwartz felt constrained to accept the position because he was conversant with the language of both parties, because he could act as a disinterested party, because his commission was one which tended for peace and not war. In addition, he was above bribery but not above the preaching of the Gospel. As the position presented opportunities for preaching the Word where it had never been heard, he became all the more anxious to assume the responsibility. He preached incessantly on the way and at the court. By the orders of Hyder Ali, Schwartz was permitted to go unmolested in his spiritual work; through it he became a blessing to many. His mission was a success. The terms of peace were accepted. When the Mohammedan prince urged him to accept a present of three hundred rupees, he took it and applied it to the church building fund.

During the native outbreak (1781-1783) for which the English were largely to blame, the inhabitants and the garrison could not obtain any provisions. In order to avoid death from starvation, the authorities tried in vain to

induce the native farmers to sell provisions. In utter despair, the authorities appealed to Schwartz to negotiate for them. As soon as he assured the natives that they would receive fair dealing and honest pay, the farmers readily consented to supply the need, and sent twelve hundred oxen and about seventy measures of corn. This amount relieved them of their immediate wants and left a good supply on hand. "Thus the moral influence of one humble Lutheran missionary did for the English garrison and the inhabitants of Tanjore what they could not do for themselves and what all the force of England's prestige in the time of direst need, failed to accomplish."

The ill-treatment and oppression of the rulers resulted in the emigration of about seven thousand natives in Tanjore to another district. All the persuasion and promises of the Rajah could not bring them back. When Schwartz received the appointment to treat with them, he merely gave his word that oppression would cease, and every man returned and resumed his work.

In his public capacity, Schwartz never forgot his obligations as a Gospel minister. His public services were always rendered without any hope of remuneration. When he received a present in recognition of his services, it was invariably applied to the benefit of missions. He considered it ample pay to be able to preach about the folly of idolatry to those with whom he came in contact. He used every opportunity to encourage the establishment of schools. Wherever he succeeded in establishing a school, he insisted upon a Christian literature and, if possible, instruction in the Christian religion. During his entire sojourn in Tanjore, he devoted four hours daily to the instruction of English and Tamil children.

When the Rajah became old and infirm, he adopted a son, who should succeed him. He called upon Schwartz to become the guardian and act as ruler during the son's minority. The throne, however, had no charms for

Schwartz. He informed the Rajah that he had always been willing to serve him but that his request was beyond his power.

At one time the heathen became alarmed at the rapid spread of Christianity and resolved to destroy it by force of arms. Schwartz counselled "no opposition" and even threatened with expulsion every Christian that resorted to arms for defense. When the heathen discovered that they were obliged to become the aggressors and attack a defenseless body of men, they reconsidered their proposed action and decided to return home wiser if not better men.

Mr. Huddleston, in speaking of Schwartz, said, "It is and will be as long as I live, my greatest pride and pleasing recollection that from the moment of my entering on this responsible station, I have consulted Mr. Schwartz on every occasion and took no step without his previous concurrence and approbation. Happy were it for the East India Company if Schwartz possessed the whole authority."

The last years of his life were the brightest. In 1792, he baptized one hundred and seven. The congregation at Tanjore numbered twenty-eight hundred. The whole number of his converts was between six and seven thousand. He, greatly reduced in strength, followed his calling, until February 13, 1798. But his sun was sinking fast. Twilight appeared—the darkness began to deepen, Schwartz had almost reached the border of the valley of the shadow of death. "Father into Thy hands I commend my spirit." The sun of the new day now illumines his way—he is no more, for God took him.

The Rajah mourns; the English society sends out messages of condolence; Madras keenly feels her loss. After 48 years of consecrated service he is called to his reward. The Rajah's heir, Sarabojee, could not be restrained, in spite of the strict Hindu regulations, from attending and taking the chief place as mourner at the funeral.

Three years later, at his own expense, he caused a su-

perb marble monument, executed by Flaxmann, to be erected to his memory. The epitaph, composed by the heir, was the first English verse ever known to have been written by a native Hindu:

"Firm wast thou, humble and wise,
Honest and pure: free from disguise;
Father of orphans, the widow's support;
Comfort in sorrow of every sort.
To the benighted, dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, to me.
May I, my father, be worthy of thee
Wisheth and prayeth thy Sarabojee."

Everywhere it was said that he is blessed whomsoever Padre Schwartz blesses, he is cursed whomsoever he condemns. Bishop Heber has this to say of him—"The extraordinary influence and popularity which he had with Musselmen, Hindus, and contending European governments, I need give no account of except that my idea of him has been raised since I came into the South of India. I used to suspect that with many admirable qualities there was too great a mixture of intrigue in his character, that he was too much of a political prophet and that the veneration which the heathen paid and still pay him and who indeed regard him as a superior being, putting crowns and burning tapers before his statue, was purchased by some unwarranted compromise with their prejudices. I find, I was quite mistaken. He was really one of the most active and fearless as he was one of the most successful missionaries, who have appeared since the Apostles. To say that he was disinterested in regard to money is nothing; he was perfectly regardless of power and renown, they never seemed to affect him even so far as to induce an outward show of humility."

Such are the life and labors of Christian Schwartz. A man, a Christian missionary, whose truly apostolic spirit,

simplicity, humility and disinterestedness, are worthy of imitation by all missionaries; whose evangelical, plain but powerful preaching, may serve as a model for every pastor. Can such a life be reviewed without a feeling of our shortcomings and without a greater zeal for the spread of Christ's kingdom? To Schwartz, if any, belongs the distinguished title, "The Apostle of India."

Every flow of the tide has its ebb. The beginning of the century marked the beginning of progress but the close must record the decline of the India mission. The decline continued so far as to leave only a remnant. This may seem strange when we recall the self-denying and successful labors of such men as have been heretofore described. But evangelization does not merely consist in preaching the Gospel to the non-Christian. There are other factors which dare not be overlooked. As soon as we know what important part they play in mission work, our surprise will turn into pity.

The contention of political parties has been held responsible for the decline but the evidence does not support the supposition. While it is true that a few stations suffered great loss in consequence of wars, it is equally true that the loss was soon repaired where there was an energetic missionary on the ground. Besides, the signs of decay were just as evident in the stations which were not hampered by political dissensions.

The strife and bitterness of the missionaries from different communions is also blamed. But history again testifies that the Lutheran missions were strongest, where there was the greatest opposition. Even the mistakes and shortcomings of missionaries, are very generally over-ruled for good. The cause of collapse must be sought elsewhere.

The missionaries received their commission from the Mission College of Denmark. Germany, through Halle, supplied the majority of the laborers, and to some extent, the English Society for the Propagation of Christian Knowl-

edge, furnished the means. The prominence of the Halle theology in the mission, called forth opposition to the work as well as to the theology on the part of the orthodox party.

In Denmark, the Halle theology was chiefly confined to the court preacher, Luetkens. During the administration of the elder Francke and that of his son, the opposition was not so pronounced. Their devotion and sincerity obtained many friends for the mission. As long as this state of affairs continued, friends and means were always at hand. Nor did the mission depend on Germany alone for support. Gifts flowed in from all parts of Scandinavia, parts of England, France, Italy and Russia. Prosperity smiled on the mission when the Church at home manifested her interest.

But when rationalism abounded in the professor's chair, in the pulpit and the pew, Christian life began to languish. The mysteries of religion found less opposition among the heathen of India than among the "Christians" of Europe. The neology caused indifference to all Christian work but especially towards missions. There were noble exceptions, but what are the few among so many? The early mission friends rested from their labors and the remaining had grown cold towards their first love.

There was a general mistrust concerning the mission. The missionaries were asked to lay aside the preaching of the Gospel as a piece of foolishness and devote their time to teaching science. No men or women could be made good by asking them to accept the superstition of God's reconciliation with man through the shedding of Christ's blood, but by imparting the facts of science and by seeking to improve their morals, they might hope to improve the condition of the heathen.

"Convert the heathen into men and then begin to Christianize them," became the accepted rule even among the superintendents at Halle. Missionaries of the older type even followed the instructions. Both Gerlach at Tran-

quebar (1776) and Calcutta (1778) and Schultze combined the work of Christian missions and natural science. The new missionaries could only obtain a commission on condition that they devote the greater part of their time to the sciences. The missionaries became moralists, and teachers of science. Natural science held the prominent place in the mission schools. The miracles of science must be believed, but those of Christianity denied and ridiculed. Under such a state of affairs, with all hope for Christian successors cut off, the native catechist and preacher would do more harm than good.

The effort to remedy the sad state of things through untutored, though earnest missionaries, brought no relief and had to be adandoned. The Napoleonic wars left Europe in such destitution that funds could no longer be raised for missions. Tranquebar, the center and mother of Lutheran missions, passed (1808) out of Denmark under the dominion of England. This transfer cut off all support from Denmark until 1815, when Denmark regained Tranquebar. The support, however, was so meager that the mission would have gone to nothing, if the English Bishop at Calcutta had not helped the mission through.

As a result, the mission became more and more dependent on English aid. The proposition to send English missionaries into the same field could on that account not be resisted. When the Church Missionary Society (founded 1799) began its India mission, Lutheran missionaries became its first messengers. The society, differing from the Propagation Society, demanded that the Lutheran missionaries sever their connection with the Lutheran Church. The formation of an Indian diocese brought the Lutheran mission field under Anglican supervision. The prayer-book was introduced, and some of the Lutheran missionaries received a second ordination. All in all, the missionaries proved by their readiness to submit that they had lost all Lutheran consciousness and forgotten that they were in the service

of the Lutheran Church. The congregation, numbering about twenty thousand, without consultation or permission, was conveyed into the jurisdiction of the Anglican Church. The bishop compelled the missionaries to join the Anglican Church, and, after episcopal ordination, to give heed to his instructions.

The Lutheran Church lost nearly all except the territory in and about Tranquebar. The Mission College in Denmark never gave up its title to the land. The last missionary of the Danish-Halle period—Kemmerer—died 1837, stood alone. Aged and infirm, he could no longer look after the spiritual interests of the small congregation which did not submit to a separation from the Lutheran Church.

When Kemmerer died, the congregation had no one to look after it. The attention of German Lutherans was directed to it. Relief came not from Halle, as one might expect, but from the Evangelical Lutheran Missionary Society of Dresden. The society opened negotiations with the Mission College in Denmark for a resumption of the work. The permission was granted and the society sent out its first missionary to India in the person of Pastor Cordes. The right in the property having been retained, the marriage of Cordes to Kemmerer's daughter preserved the continuity of the missionaries. The old could look forward with hope and the new look back on a glorious past.

We have given what may be regarded as the chief cause of decline. It explains the reason why the Lutheran Church could not reap where she had sown and why others reaped for her. We would much rather not record the unfortunate circumstances connected with the mission but facts are stubborn things. It is hoped that the history of the decline will teach the Lutheran Church a lesson so as to avoid a repetition of the past. To avoid the repetition, let her always remain true to the Gospel of Jesus Christ. Then properly trained missionaries will be sent and the church at home will be trained to support them properly.

FINLAND* AND LAPLAND.

After Luetkens had won King Frederick IV. for the India mission, the other court preachers, especially Jespersen directed his attention to the great spiritual destitution of Lapland. We have already referred to the beginning of Lutheran mission work in the northern part of Norway, Sweden, and Finland. The country presents the usual characteristics of the Arctic regions. Day and night are at intervals of three months' duration, and through the greater part of the country, the sun does not set in mid-Summer nor rise in mid-Winter. In Norway the Lapps are divided into three classes,—the sea Lapps, the river Lapps and the mountain Lapps. In Sweden and Finland, the Lapps are usually divided into fisher, mountain and forest Lapps. They are short in stature, some have dark, others yellow or copper-colored complexions. The cheek bones stand out prominently and they strongly resemble the Chinese.

Most of the natives had been baptized by the early Protestant missionaries, yet in disposition and practice they could have been classed among heathen. After a child had received baptism, they brought the child before the assembled natives and by carefully washing it, hoped to remove the effects of baptism. The Lapps for some time worshiped both their heathen deity and the God of the Christians. In doing this, they felt sure that they did all that could possibly be done to ward off danger and bring them blessing. The communion bread served as a charm. The sorcerers held the people in abject fear. Idolatry continued. Sac-

* The Russian Czar has issued an ukase that is rousing the indignation of Lutheran Finland. It enjoins upon them two odious measures: 1. "That all pupils in the schools of Finland shall receive their instruction in the principal branches of education in the Russian language;" 2. That the young Finns are to "serve in the Russian army in addition to the two years' service in the Finnish regiment." By the former act, a blow is dealt at the Finnish language, by the latter, it is sought to bring Finns under the direct influence of the Greek Church. The whole measure is regarded as an attempt to suppress the Church of Finland.

rifices to the Evil One were numerous. The majority of the baptized received a second baptism at the hands of the magicians. They drank the cup of the Lord and at the same time the cup of demons.

The Finns are a strong and hardy race. They possess bright faces, are mild-tempered, happy, contented, honest and hospitable in their dealings with strangers. During the middle ages, they were known as pirates. King Eric subdued them and after planting his banner, said to them, "Choose between good and evil." "Be baptized or die." They of course chose baptism, but without knowing its import. When the Reformation was introduced into Gustavus Vasa's kingdom, he began the reformation of the Finns by sending them missionaries.

Thomas von Westen, born at Drontheim (1682), labored hard for their improvement. He had been accustomed to hardship all his life. Through the kindness of friends, he managed to enter the university at Copenhagen. His proficiency in languages was so great that Peter the Great offered him the chair of languages at Moscow. The honor was, however, declined. He accepted the position of instructor in the Latin school at Drontheim, and later a call to the extensive parish at Wedoe near Drontheim. Here his principal work consisted in combating the worldliness and indifference in the Norwegian Church. Half a dozen like-minded pastors aided him in his efforts. These seven, or "pleiades" as they are sometimes called, in face of the greatest opposition, instilled new life in the Norwegian Church. They learned of the great need of the Lapps and Finns and did all in their power to arouse interest in their behalf.

A commission, composed of three professors, was appointed to inquire into the state of their religion. Their report proved that the representations of von Westen and his associates were only too true. The report also recom-

mended that more mission work be prosecuted among the Lapps and the Finns. Von Westen's opportunity had come. Accompanied by two chaplains, he set sail for the North. He landed on the borders of East Finmark where Isaac Olsen had been engaged for fourteen years in teaching the blessed truths of the Christian religion. Olsen, together with Paus, of East Finmark, and Nidter, of West Finmark, aided von Westen in his work. With much difficulty and at the risk of his life, he succeeded in bringing his hearers to a religious consciousness. He established schools and prepared books in the native language. At first disposed to persecute, the natives finally yielded and showed such love for him that they would undergo the greatest hardships to hear the precious Gospel from his lips.

Von Westen, after providing for the continuance of the work in Finmark, turned his attention to the Lapps. He sought them in their own abodes. He labored to bring each one to the knowledge of his sins and to sincere repentance. Two missionaries were appointed to continue the work. He himself traveled from place to place, exposed the sorcerers with their devices, selected suitable places for houses of worship, and encouraged the natives to build them. He received children in his own home and had them educated at his own expense. Many of them became renowned men, useful in the building up of Christ's kingdom and the improvement of their countrymen. Young men were sent to the newly established seminary at Drontheim, to prepare themselves for future work.

Von Westen, following the example of the Apostle Paul, visited and revisited his people that he might confirm those whom he had instructed and preach to those whom he had not reached before. Under his supervision, the work prospered. A good foundation for a Christian life had been laid. Some of the missionaries adopted the nomadic life of the natives and thereby won many for Christ. The hard work began to tell on von Westen. The strain was too heavy

and he broke down under it. The work was resumed after an interval of decline and has borne and even to this day continues to bear fruit. Thomas von Westen rests from his labors but his works follow him.

The Lapps in the north of Sweden had no von Westen to look after them. The influence of his example, however, was felt there. The subsequent rulers of Sweden followed the worthy example of their predecessors. By means of taxes, they collected sufficient money to erect schools and churches for the Lapps, to engage teachers, and appoint missionaries. Only pastors conversant with the native language could serve as missionaries.

The greatest of the Swedish missionaries to the Laplanders was Per Fjellstroem. He served first as a school teacher, afterwards as pastor, then as provost in Lycksele, (1719-64). He labored hard to ground the people in Christian knowledge. His translation of the New Testament, the Catechism, and many of the Psalms proved a valuable auxiliary in the conversion of the Lapps. His associates, Holmborn and Hoegstroem, devoted themselves exclusively to preaching throughout entire Lapmark. Their work bore blessed fruit.

Taken all in all, the Lutheran Church of Scandinavia, deserves great praise for her unwearied efforts to evangelize the tribes of the North. The fruits of her labors are the abolition of sorcery, fondness for the Church, the Word and education. From all sides, the testimony of travelers declares them the "most orderly" and the "most honest" people that can be found. Their social condition, lifted from the lowest to the highest plane, is a standing and living testimony that Christianity, properly used, will never degrade but always elevate a people. These people, at one time living in the darkness of heathenism, are themselves actively engaged in reclaiming the heathen of other lands.

GREENLAND.

We now turn westward to Greenland. In passing, let us take a peep at Iceland. Renowned because its early settlers discovered America in the tenth century, because Thorwaldsen, the sculptor, was the son of an Icelander, and last, but not least, because its inhabitants are all Lutheran. Its first settlers came from Norway. Some of the Icelanders visited Europe in the sixteenth century and embraced Luther's teachings. The Danish liturgy was introduced, high schools were established, churches and cathedrals built. The Bible was translated and printed in the language of the people. As a result, we have in Iceland to-day one of the best educated countries of the world,—a nation, with upwards of seventy thousand people, devoted to their religion and their country.

With this brief reference to Iceland, we will pass on to Greenland. Here we learn that the first settlers too were Norwegians. They were on their way back to Iceland but landed on Greenland instead. The "Black Death" reduced the company to a few. No traces of the colony could be found after the middle of the fifteenth century. In Europe, however, recollections of the same continued. Merchants and traders attempted to restore it but without accomplishing their purpose. Only after men were prompted by different motives than that of gain, could anything be accomplished. The motive to preach to the destitute could succeed where others could not gain a foothold.

Such a motive possessed the heart of Hans Egede. The desire to visit the colony of Norwegians was awakened by the reading of the chronicles of the Northmen, as he found them in Torfae's "Ancient Greenland." The chronicles described the voyage and landing of a company of Norwegians in Greenland and the introduction of Christianity in the tenth or beginning of the eleventh century, under the auspices either of Olaf Trygwason or Lief, the son of

Eric, the Red. Himself a Norwegian, having been born in Senjen or Harstadt, January 31, 1686, Egede thought that it would be the greatest pleasure of his life to preach Christ to his countrymen in Greenland.



HANS EGEDE.

When his course had been completed in the theological school, he found no way or means to carry out his intentions. He, therefore, took an appointment in the parish at Vaagen in the bishopric of Drontheim. He served his flock more than a year but he could not rid himself of the desire to preach the Gospel in Greenland. He asked him-

self the question: "What has become of the congregation?" He pondered it and sought from every imaginable source whatever information he could collect. The mariners told him that the east coast was inaccessible and that the southern part was inhabited by barbarous tribes.

Supposing that they were descendants of the early settlers, he became all the more anxious to help them. He asked permission of the bishops of Drontheim and Bergen but he received no encouragement. He proceeded to Copenhagen, laid his plans before the authorities. They consumed considerable time in the consideration of the matter, but finally they gave their approval and furnished him with the necessary assistance.

He purchased a ship and set sail from the harbor of Bergen, May 3, 1721. They made the voyage with the greatest difficulty. On nearing Greenland, they discovered that landing was out of the question. Back and forward they sailed, but no landing place could be found. As a last resort they embarked on an island two miles from the mainland. Very appropriately they called it the "Island of Hope."

While the ship was anchored in the harbor, the natives came out in their kayaks. They collected around the ship but kept at a safe distance. At last, attracted by beads and fishhooks, they came near. When Egede saw them, he discovered to his astonishment that they were neither Norwegians nor their descendants, and yet their wretchedness was so pitiable that he resolved with God's help to give them the Gospel. He accordingly made his home among them, studied the language, and the nature of the people.

It took rare courage to overcome the opposition of his family and the bishops at home; but to remain, after discovering that the people belonged to a different nationality, where trees could not grow, and where desolation and intense cold greeted him, where the houses were built of ice



MISSIONARIES OFFERING PRESENTS TO ESKIMOS.

and snow, where the food consisted of meat, blubber and fat, and where the people lived in barbarous cruelty, filth and vice, required a more than ordinary faith in the promises of God. Yet, among such people, Hans Egede cast his lot. Little by little, the natives became accustomed to the foreigner and Egede to the natives.

So destitute of literature was the language that Egede had first to supply the natives with a grammar, dictionary and other books. He then undertook to teach the natives to read. He was obliged to do his work during the winter, since most of the natives spent their time in hunting and fishing in the favorable season, during which, however, they forgot everything imparted to them during the winter. When we recall Egede's expression that the Greenlander was about as unreceptive as the icebergs and snowfields about him, we can to some extent appreciate the enormous task Egede had in hand.

But his noble wife, who hesitated so long before she consented to go, did all she could to relieve her husband. Three additional helpers arrived and proved of great service in the work. He appealed in vain for still more laborers. With the assistance of his two sons, Paul and Nils, he struggled along, instructing, preaching and baptizing as occasion afforded.

At Copenhagen, arrangements were made with Zinzendorf to supply the need. Christian David and the two Stachs proceeded to Copenhagen, obtained their commission and thence proceeded to Greenland. Egede received them cordially and for a while they labored in harmony but their different spirit soon manifested itself and caused unfriendly relations. Thus the work hung heavy on their hands.

Through a Greenland youth, who returned from Copenhagen, small-pox was introduced. The disease became epidemic and its fatal ravages continued until all his native

assistants, and all except three of the 200 families under Gospel influence had been committed to the grave. During the epidemic, Egede and his faithful wife spent their time in caring for the sick and comforting the dying. When the epidemic ceased, Egede stood alone—a shepherd bereaved of his flock.

Fifteen long years had been devoted to the conversion of the Eskimos and now the work had to be begun anew; not even a foundation remained. Egede considered himself unequal to the task. Weakened by hunger, cold and by all kinds of privations; bereaved of his wife, he felt that the time for his release had come. He left Greenland 1736, with the hope that he might do effective work for the mission by preparing laborers and arousing interest in the work.

At his request, a seminary in which workers for the Greenland mission should be trained, was established at Copenhagen. Here, as principal and professor, he labored for about ten years, preparing young men to succeed him. At the same time, he held the office of superintendent of the Greenland mission. His differences with the pietistic and Moravian adherents in the Mission College led to his resignation and the last years of his life were spent in retirement at the home of his daughter. Greenland's "Apostle" died November 5, 1758, after a long and faithful service in the cause of foreign missions.

In the meantime, Egede's son, Paul, continued the work. By his numerous translations he increased the native literature. Wherever men could be obtained, native pastors and catechists were placed in charge. So faithfully has the work been prosecuted that not a professed heathen can now be found among the 12,000 Greenlanders. With much trial and sacrifice, the Lutherans of Greenland (10,000) have risen from the condition of wild, filthy savages to that of a docile and civilized people. They are no longer brutish nor idolatrous. It is a noble achievement for the Danish

Church to have given Greenland God's Word, and with the co-operation of Moravian missionaries, to have brought them from barbarism to a Christian life.

"Fired with a zeal peculiar, they defy
The rage and rigor of a Polar sky,
And plant successfully sweet Sharon's rose
On icy plains and in eternal snows."

CHAPTER IV.

History of Lutheran Missions in the XIX. Century.

India* is a world in itself. The mass of her people is arranged in layers one above the other rather than in social groups. The prejudice of race, the exclusiveness of trades, the diverse interests, are all under the controlling influence of caste. From the lowest to the highest, the people are classified according to the distinctions of caste. Though originally distinct from religion, it is now upheld on the basis of religion, frequently taking the place of religion itself.

For many centuries the Hindu Rajahs held the reins of government. Then came the Mohammedan invasion of the thirteenth century. The Emperor of Delhi had at least nominal control during a period of about 400 years. The French ascendency continued only a short time. Meanwhile the East India Company prepared the way for English supremacy. One district after another passed under England's sceptre. The Moslem rulers relinquished their claim, and now the whole country, with the exception of the semi-independent state under the Nizam of Hyderabad, is under English rule.

The people of India are degraded on account of their many vices. Among these, intemperance and the opium habit hold the first rank. The English government has a

* "India is the Land of Desire to the world."

monopoly of the liquor traffic and the production of opium. The moral and physical evils resulting from their use are only surpassed by the misery which their trade begets. Closely following the extent of the opium and drinking habits, is that of gambling. The passion for it is so strong that the laws for its suppression have been unable to check it.

Then comes the gross immorality. The obscene is sanctioned in literature and conversation. It forms an important part in the religious festival. Until recently, the greatest religious fervor could be traced to the lustful practices in connection with it. Young girls are frequently dedicated in infancy to some popular Hindu god, which simply means that they are consecrated to a life of shame. The presence of the soldiers has lent its influence towards the continuation of harlotry and lewdness.

Suicide is very common. Through this means the victim seeks release from domestic cruelty. The unfortunate lot of the widows and the hopeless life of woman in general until they are reborn as men are motives for such actions. The cost connected with the religious ceremonies brings many families to the verge of starvation. The hopeless indebtedness leads to improvidence and recklessness. With all, there is excessive pride. The pride of the Brahmin especially, is boundless. The tendency of his whole life is towards self-esteem. The great characteristic of the Indian religions seems to lie in the amount of pride their adherents can display. All this forces the native into a life of lying and deceit. In word and action, religious or secular, falsehood and dishonesty are the underlying principles.

When we consider the condition of woman, we only begin to realize the import of the heathen religion. In parts of India, she is looked upon as a nuisance and a burden. She is made to serve for convenience sake. "Unwelcome when born, untaught when a child, enslaved when a wife, cursed when a widow, and unmourned when dead," her cup of misery is full.

She is compelled to become the wife of the man who bids for her, and she dare not interpose if her husband chooses to have one or a half a dozen more wives. Her education is generally neglected, her training likewise; that of her children cannot be otherwise. Enslaved, with no hope for the future, she spends her miserable existence in scandal, in indecencies and vulgarity. Despised by the husband whom she worships as a god, ignored by the religion that ought to comfort her, compelled to share with others a husband or possibly worse, to become his concubine, bereaved of her female offspring by murderous hands which shrink at the thought of slaying cattle for food in time of the direst famine; how could the lot of many women in India be worse!

Add to this the ignorance of the laws of health and the remedies for disease; the absolute power of the witch doctor over his victims; the neglect of the poor; the exposure of the sick to hasten death; the loathsome habits; the filthiness of the people in general; the oppressive taxes; the deceptions practised in business affairs; the poor industrial equipment; the prevalent superstition; the scandalous lives of the religious leaders; the disregard for all religion; then you have only a faint idea of the desperate needs of India.

The land is styled "the garden and pride of Asia." Calcutta, Bombay and Madras are the principal cities. Calcutta is the seat of the general government; Bombay and Madras are the seats of the presidencies bearing those names. Delhi, chiefly noted as the grand capital of the Mogul emperors, and Benares, the sacred city of the Hindus, come next in importance.

Nearly all the rivers of India are regarded sacred. The Ganges and the Indus, (from which India derives its name), are especially venerated by the Hindus. The Ganges, however, is the most sacred, because, they say, it flows from the nail of the great toe of the god Vishnu's left foot and

is carried down the mountain sides on the head of the god Siva.

The principal mountain ranges are the Ghats in the south, the Vindhyas in the central part and the Himalayas in the north. Of these the last two are considered sacred.

The Hindus divide the age of the world into four cycles. The "Kali," or present age, the worst of all,—to continue yet four hundred thousand years. The "Krita" age, which was the best. The "Treta" which marked the time when one-third of the human race became sinful. The "Doapara" age, which records the time when one-half of the people became sinners. The whole number of years covered by the four cycles is supposed to be more than four million.

The climate is very hot. During the dry season the ground is parched, all the grass dries up. The heat of the sun becomes so great as to be almost unbearable. To protect themselves, the people close up their dwellings, built, if means allowed, with heavy walls, and swing large fans to keep the air in motion. The rains come at regular intervals, brought on by periodical trade winds, called monsoons.

The dress is simple: a short sleeved jacket, and a piece of cloth about eight yards long constitutes the outfit of the women. The men dress in very much the same way. They have, however, additional pieces of cloth; one wound around the loins and the other over the shoulders. The turban, composed of a piece of cloth wound around the head, completes the men's wardrobe. The women are fond of ornaments and bright colors. They consider it good form to beautify themselves by painting black semi-circles under the eyes, by smearing a yellow preparation over the face, arms and feet, by coloring their finger nails red, and the front teeth black.

The houses in India are barely homes. Yet both the Mohammedans and the Brahmins keep their wives and grown-

up daughters behind the pardah where only intimate friends can see them. The chief food is rice and curry. This is served on leaves, or in metal disks. No spoons, knives or forks are used. The male members of the household first partake of the meal and the women take what remains.

Children have a hard lot in India. They know no comforts. Among the poorer classes, they must help to support the family from early childhood. The parents teach their children, but chiefly to lie and deceive. The government offers an education for the boys to equip them for government positions. In order to keep the girls out of the mission caste schools, some efforts have been made to furnish the girls with an education. This is confined to a few only. The children amuse themselves with games and other sports very similar to those which are found in civilized countries.



CHILD MARRIAGE IN INDIA.*

A wedding in India is a very important event. Girls from five to ten years of age are generally given in marriage. The husband is usually a few years older, sometimes, how-

*From "Christian Missions and Social Progress," Vol. I. Copyright 1899, by Fleming H. Revell Co.

ever, an old man. If the husband dies, the girl, though she may be only six or eight years old, becomes a widow and by the rules of religion, must remain one. She must confine herself to one meal a day, and not engage in any amusement. The child-widows number about eighty thousand, and the whole number of widows in India amounts to t venty-two million. They are subjected to very rough treatment. If in their father's house, they escape a great deal of abuse, but in the family of the husband, where most of them spend the days of their widowhood, they are accused of causing the death of the son and subjected to all kinds of indignities. A law has been enacted allowing the re-marriage of widows, but it is very unpopular and the parties availing themselves of its privileges become outcasts.



BRIDAL SCENE IN INDIA.*

In addition to the marriage ceremonies, there are six other religious ceremonies which must be strictly observed. The first is that of receiving the child into caste; the second, that of giving the child a name; the third is performed when the child is strong enough to partake of solid food; the fourth is that of shaving the head; the

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fifth takes place when the boy begins to wear the silk thread. After this ceremony the boy is considered twice born. The sixth ceremony pertains to funerals.

The Mohammedans and Christians bury their dead. The Parsees expose the corpse to the elements and vultures until nothing but bones remain. The remains are taken from the platform at the top of the "towers of silence" and cast into the pit and left to crumble into dust. The Hindus burn their dead.

Of the inhabitants, about two hundred million are classed as Hindus; about fifty-eight million as Mahommedans; seven million as Buddhists; two million as Christians; the same number of Sikhs; one million as Jains; twelve million as demon worshipers; seventeen thousand as Jews; ninety thousand as Parsees—a small number of Atheists, theists and others.

Brahminism is the religion of the Hindus. The fundamental thought of Brahminism is,—"There is but one being, there is no second." That being is Brahma, the creator of all things. The people were not satisfied with one, so they added Vishnu, the preserver, and Siva, the destroyer. The three form the celebrated Hindu Triad. With the different stages of religious development came the multitude of gods, and the temples for their idols. Among them, there are some very expensive structures, costing as high as three million dollars. The food of one idol takes an annual outlay of fifteen thousand and other expenses often amount to thirteen thousand dollars.

Then there are the different phases of social development. This constituted the system called caste. The common creed of the Brahmin teaches the eternity of the soul, the eternity of matter, the worthlessness of the body, a place of reward and of punishment and the migration of souls through an innumerable succession of bodies.

Buddhism holds that the sum and substance of religion is to cease from all sin, to get virtue and to cleanse

one's own heart. Gautama, the founder, taught that his religion was able to conquer desire, the cause of all evil, and thereby avoid the endless migrations of the Brahmin religion. In order that the followers might overcome desire and obtain Nirvana,—that is, annihilation,—Gautama prohibited murder, theft, adultery, lying and intoxicating drink; commanded his followers to abstain from eating at forbidden times, from dancing, singing, music, worldly spectacles, garlands, perfumes, ornaments; from the use of a high or broad bed, and from receiving gold or silver. Buddhism is a reforming force on a grand scale; a system of work righteousness but without furnishing power to carry it into execution. Itself a protest against Brahminism, it became unfaithful to its own tenets and adopted the worst features of the Brahmin religion.

Islam is the religion of the Mohammedans. "Islam," says Carlyle, "means that we must submit to God." The one word Kismet,—"it is fate,"—settles everything for the Moslem. Uttering that, death in battle has no terrors for him. The Koran, a commingling of Jewish, Christian and heathen elements, describes Allah as one, spiritual, supreme, compassionate and holy. But its conception of God leaves no room for the work of the Father, Son or Spirit, and it holds a very low idea of man's redemption and a still more unfavorable regard for woman. Islam knows nothing about the purities of a home and a redemption in Christ. The dervishes, corresponding to the Roman monks, are very prominent characters in the Mahommedan religion.

The Sikhs or "disciples," formerly repudiated caste and idolatry. They have a form of baptism, make war a religious duty, hold to the sanctity of the cow, and the transmigration of souls. Of late years, the Sikhs have adopted many of the Brahmin customs and are in consequence not very different from the Hindus.

The Jains are allied to the Buddhists. They believe in Nirvana. Believers must practice liberality, gentleness

and purity, sorrow for faults, kindness to animals and plants. The Jains believe that all animals, plants and even the smallest particles of the elements have souls. They spend large sums of money in maintaining hospitals for sick animals. From fear of swallowing and destroying the life of an insect they will neither eat in the open air nor after dark. For the same reason they strain water three times before using. They have no sacrifices but endeavor to practice the moral tenets of their religion.



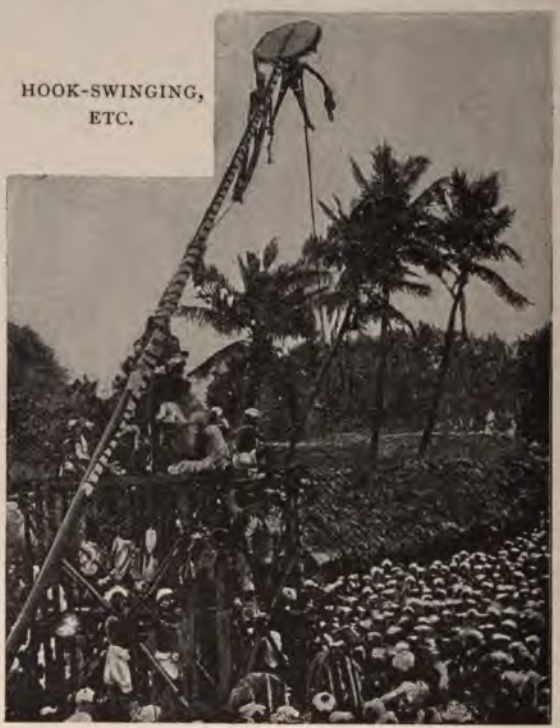
HOOK-SWINGING IN INDIA—ADJUSTING THE HOOK.*

The Parsees believe that Zoroaster is the true prophet of God. Fire is the symbol of the Parsee god, Ormuzd. They revere fire and will not treat it lightly under any circumstances. They accordingly refrain from smoking tobacco. Their morality is confined to three words,—pure thought, pure word and pure deed. They are very careful not to defile the earth, water, animals or plants. They practice frequent ablutions and lay great stress on cleanliness. How they can do so without defiling water must not arouse our curiosity. The Parsee believes in the resurrection, judgment, heaven and hell. The prayers are addressed to

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angels, who, they suppose, report them to their supreme being. The religion of the Parsees can best be illustrated by their own "towers of silence." The exterior is very elaborate, but the interior full of dead men's bones.

HOOK-SWINGING, ETC.



SUSPENDING THE VICTIM.*

The object of demon worship is to reconcile the evil spirits. It is practised by the aboriginal tribes. The worship consists of bloody sacrifices, sorcery, contortions of

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the body and convulsive dancing. It is found among the Tulus and the Schanars of southern India. The tenets of the Jews, Christians, Theists and Atheists were brought to India and require no description in this connection.

All these religions have had a fair trial and all, except Christianity, have proved inadequate. Buddhism has no God; where God is ignored, God's ideal of man is lacking. Hinduism has many gods, but they have all turned out bad. In its degrading worship, vice is crowned and virtue dethroned. Where Islam reigns, peace is displaced by cruelty, and refined womanhood cannot exist. Jainism makes better provision for an animal and an insect than for a man. The bloody and licentious rites of the natuer religions overlook the nobler and higher in man.

All are found wanting. They have become vain; the creature is honored more than the Creator; the unseemly has prominence and proves the incapability of the heathen religion to elevate man, much less to save him. Civilization and education have been tried but have left the Brahmin, a Brahmin; the Buddhist, a Buddhist; the Moslem, a Moslem. Mentally and socially they may have been benefitted, but their hearts remained unchanged; even recent attempts* at reform are doomed to failure because they do not affect the heart. Christianity, Evangelical Christianity, is the only religion that can change the heart and through it, life and society. We conclude that Christianity is the only hope of the heathen.

* The Brahmo Samaj is an attempt of some Hindu reformers to revive ancient Hinduism. They say that modern Hinduism is a corruption of a belief in the worship of the one supreme God; that image worship, caste, the pardah system, infant marriage and widowhood, and other hindrances to the work of missionaries, are unworthy accretions which this creed has gathered in descending from century to century, further from the truth. It will be easily understood that the freedom to take in new ideas which men and women of this creed enjoy, opens the way for evil as well as good.

The 106 languages and dialects of India are divided into three branches, the Aryan, Kolarian and Dravidian. The Tamil, Telugu, Malayalam and Canarese languages of the Dravidian branch are classed among the literary languages.

The history of the people is shrouded in mystery. It is supposed that the peninsula was settled by Dravidian tribes. The Kolarians may have associated with them about the same time or possibly later. The Aryans, after migrating from Persia and the East, settled (2,000 B. C.) along the principal rivers of India. The aboriginal Sudras were subdued and reduced to slavery. The difference of color (caste) between the Sudras and the Aryans gave rise to social distinctions. Different religions and occupations created an equal number of distinctions. The Sudras are the servants of all; the Brahmin or priest class is the highest. The Kshatriyas or military class ranks second; after the military stands the commercial class. These distinctions have been going on until there are no less than 60 divisions which constitute the present system of caste. This system embraces the diversive interests of India's millions and is the *e pluribus unum* of India.

THE LEIPZIG MISSIONARY SOCIETY IN INDIA.

The Evangelical Lutheran Missionary Society, organized in Dresden, 1819, was for 17 years a branch of the Basle Society. But since the missionaries of the Basle Society mostly entered the services of the Anglican Church and received instructions "not to become slaves of Luther or any body else, but messengers of the Lord Jesus Christ"; since the Lutherans of Saxony desired the ordination of the missionaries in a Lutheran Church; and since a number of the students in the mission seminary at Berlin were excused from attendance because they wished to remain true to their ordination vows made in the Lutheran Church; the mission friends at Dresden regarded all these facts taken

together as a providential indication that their society ought to be in confessional sympathy and practice with the Lutheran Church.

The society was accordingly re-established August 17, 1836, under the name of "The Evangelical Lutheran Missionary Society." Count Detlev had the honor to be its first director. The former students at Berlin became the first students of the newly-opened seminary. It was felt that the students needed better facilities for preparation than Dresden could afford; the seminary was accordingly removed to Leipzig. The university furnished the scientific and the seminary the Biblical and the missionary information.

The society laid down a number of rules for its direction. The mission work ought to be carried on in conformity with the aim and spirit of the Lutheran Church. The missionaries ought to have a thorough training in theology. The missionary must adapt his preaching to the peculiar needs of his people. The aim of the missionary is to make Christians not Europeans of his people. The customs and practices of the heathen, not in conflict with the Word of God and bound up with idolatry, should be spared. The expenses must be regulated by the income.

The society has its chief supporters in Saxony. Considerable sums also flow in from Bavaria, Mecklenburg, Hanover, Russia, France, Denmark, Sweden, America, Africa and Australia. The income for 1898 was about one hundred thousand dollars. The society's investments amount to ninety thousand dollars. Its relief fund for missionaries, widows and orphans in India and East Africa, amounts to almost eighteen thousand dollars. The Bavarian Society for East Africa joined the society in 1892. Among its directors and advisers, it had such men as Graul, Hardeland, von Schwartz, Luthardt, Harless, Keil, Ahlfeld and Kliefoth.

The beginning of the society's work in India has already been referred to.* On account of the continuation by the Leipzig society of the Danish-Halle mission, we believe that it is fitting and proper to give this society the first place in the treatment of nineteenth century missions. It is not only the true heir of the Danish-Halle mission, but also represents one of the best types of Lutheran missions.

Its first missionary, John Henry Karl Cordes, was born near Lueneberg, Germany, March 21, 1813, and departed this life, after a missionary service of fifty years, near Dresden, March 9, 1892. When he spoke to his father, a renowned preacher of rationalism, and to his numerous friends of his intention to prepare for the mission field, they tried to dissuade him from such a visionary undertaking. In this, however, they did not succeed. He entered upon a course of study at the Dresden mission seminary and at Erlangen. When his course was finished, he, together with Meyer and Close, was ordained and set apart for the sacred work of a missionary. Meyer and Close proceeded to Australia and Cordes to India, arriving at Madras, December 27, 1840.

There he was discouraged on every side, except for the offers he received to connect himself with the English mission with the hope of preventing him from re-establishing the Lutheran mission. But he came to labor as a Lutheran missionary and as such he could not give his services to any, except a Lutheran mission. The Danish missionary Knudson invited him to come to Tranquebar. Cordes soon recognized that Tranquebar held the key, and that the Lutheran mission could only be built up with the material there. The material consisted of a scattered congregation, a hymn book and Bible in the Tamil, and the Lutheran conception of baptism, the Lord's Supper and marriage.

* Page 61.

Cordes began his work in 1841, at Tranquebar, with the permission of the Danish authorities. At first he labored as an assistant to Knudson, but the latter's withdrawal on account of many infirmities, left Cordes in sole charge of the station. When the Danish possessions were sold to England, the native Lutheran Christians petitioned the King of Denmark not to transfer them to the English, lest their spiritual interests should suffer the same fate which the temporal had already met.

The king granted the request and later agreed that the entire mission property should pass into the possession of the Dresden society. In the meantime two additional missionaries, Ochs and Schwartz, arrived. Just as they were ready to begin in earnest, they experienced the same hindrances from the authorities as Ziegenbalg and his successors. Cordes, however, remained firm and set about to establish a school for the instruction of the children. Schwartz and Ochs became so disheartened that they proceeded into the Telugu district with the hope of establishing a new station. This was found impracticable, but an English mission station, Majaweram, originally founded by the German missionary, Baerenbruck, and at that time neglected by the English, was offered to Ochs by the English collector; the offer was accepted, and in 1845 Ochs purchased the mission property and took possession in the name of his society.

The Dresden society began work under the most favorable auspices. The mission had a congregation at the new station of thirty-eight, and two congregations in the Tranquebar district of about 1,400 souls. They came into possession of fourteen schools with about 400 scholars. Five new laborers arrived, and it was well that they came, for without them the constantly increasing work could have only been partly cared for. The missionaries found from actual experience that the gospel still had power to make Christians out of the heathen; a fact rarely conceded in those days of rationalism.

The work increased, and Missionary Cordes could report in 1848 that instead of two congregations, the mission had five, and that the number of schools increased to twenty-four; all attended by about 1,000 pupils. They were, however, obliged at the same time to report the death of one of the missionaries. In his place Baierlein, formerly missionary to the American Indians, and Glasell, trained as a physician and a missionary, were sent with the hope that they would accomplish great things. But Glasell's Romish proclivities soon became a disturbing element, and were followed by his withdrawal. On account of him two other missionaries left the mission.

The work progressed in spite of the reduction in the force. The three original stations, Tranquebar, Poreiar and Majaweram were put on a firm basis. Six new stations were started from originally Lutheran converts, who, anxious to have more spiritual food than the English missionaries could give, asked to be received into the Lutheran mission. In this way stations could be established at Madras, Pudukota, Tanjore, Trichinopoli, Cumbaconam, Cuddalore, besides a number of out-stations in connection with the principal centers.

Tranquebar, the oldest of the centers, had a congregation (1850) of seven hundred. Cordes and Appelt had control of the station. Appelt's work was more that of a pastor than that of a missionary. In addition to the difficult pastoral work in the congregation, Appelt devoted all his spare time to the seminary. Tirumjanam, one of the outlying stations of the district, has the credit of building its own house of worship. The money for the building was brought together through self-denial offerings. The natives in many ways gave evidence of a true living faith.

Under the direction of Mylius, the congregation at Poreiar enjoyed the richest blessing. From March to December, 1849, one continuous stream of inquirers came to

the missionary's house for instruction. In the course of a few months, 404 received baptism. The congregation soon increased from 38 to 1,000. According to the report of Wolf, the successor of Mylius, the converts from heathenism multiplied so rapidly that at the end of 1853 scarcely a heathen remained in some of the smaller villages.

Success likewise crowned the efforts of the missionaries at Majaweram. In this station they had the good fortune of seeing the difficulties of caste overcome and the wants of the poor supplied. Even the women manifested such a zeal for the Lord and the consolation of His redemption, that they ceased not to testify in season and out of season concerning it. As a result of their efforts, twenty-five of their acquaintances applied to the missionary for baptism. Of very great service to the mission were the orphan schools established by Wolf. Their success at Majaweram led to their establishment on the other stations.

The congregation at Pudukota was formed in 1836 by an Indian Missionary Society and in 1845 the American Board assumed control, but lack of funds led to its abandonment. When the station was offered to the Leipzig missionaries, they gladly accepted it and placed Schwartz in charge. The station consisted of a congregation with 200 converts, three houses of prayer and eight schools. Schwartz could not give it the time it needed, so he asked for additional help. When it arrived, the work was pushed forward with vigor.

The congregation at Madras could trace its history to Schultze, one of the early Lutheran missionaries, who laid its foundation in 1721. Here Fabricius spent the greater part of his time as missionary. When it ceased to be a Lutheran mission, the radical proceeding on the part of the Anglicans in the question of caste, led to a separation of about 500 members (one-half of the congregation) from the English mission. They led a precarious existence

until they obtained relief from the missionaries at Tranquebar. The Lutheran missionaries gave the assistance with the understanding that no distinction of caste would be made at communion and that the work would be supported to the best of their ability. Very little trouble in respect to doctrine was experienced, since the majority of the members had received instruction out of Luther's Catechism. Cremmer took charge of the congregation, and by earnest work could soon count one accession after the other.

The ill health of Mylius brought the gospel to Sadras and through it to Cuddalore. In search of a more salubrious climate, Mylius discovered that he could have it at Sadras. During his sojourn, he noticed that the natives were eager for God's word. One great sinner in particular prayed that God might have mercy, for she wanted to lead a different life. In course of time she became a convert, and many others followed her example. In 1854, Baierlein assumed charge, and proceeded to the erection of a house of worship and a school for orphans. The missionary at Sadras also looked after the spiritually destitute at Cuddalore. The work progressed so rapidly at the latter place, that it became the principal station of the district.

The congregations at Tanjore, Trichinopoli and Cumbaconam, all familiar through their founder—"Father Schwartz", had also in the period of decay fallen into the hands of the Anglicans. But when they learned of the revival of the Lutheran mission, they longed to be back in their mother church. After due consideration, they were received and provided for by Rev. Schwartz. When the work assumed larger proportions, at the request of Schwartz, additional missionaries came. These did effective work in those parts of the field assigned them.

The progress of the mission was all that could be desired and would, no doubt, have so continued had it not

been for a national calamity and the difficulties of caste. The former were the "fightings without", and the latter, the "fears within." The one was the mutiny of '57. The native soldiers, at a given signal, revolted, murdered their European officers, and every foreigner they could find, sparing neither wife nor child. From their rage, the missions suffered greatly. The Leipzig mission, though not so much as some others, suffered great losses.

With reference to caste, it had been commonly held from pioneer Schwartz through the entire history of the mission that only the sinful features of caste should be prohibited and the caste distinctions in the family and the community should be treated with "pastorale Klugheit" rather than by legal restrictions. Although this rule was as much liable to abuse as the laws of the Anglicans on the subject were liable to transgression, it yet had more in its favor than the law that condemned the whole system of caste as a work of Satan.

As might be expected, the Lutherans were accused of conniving at a sinful practice. The accusation touched the tender sympathies of some Lutheran missionaries and their adoption by them brought the Anglical views within the fortifications. The adherents of the two views became estranged and party spirit ran so high that two missionaries were dismissed and two others asked for a release in order to seek more congenial fields of labor.

It could hardly be expected that new congregations would be started in such unfavorable times. Contrary to expectations, however, the established congregations showed an increase in membership. In 1860 the congregations had a membership of 4,600; 600 more than in 1855. In 1867 the membership had almost doubled. Tanjore and Cumbaconam each now had its own missionary. A mission council, composed of the representatives of the different stations, was organized in 1857 with missionary Cordes at the head. The number of pupils in the schools increased

even more rapidly than the converts. The list of translations was enriched by that of Luther's Large Catechism and that of Gerhard's Sacred Meditations. The following is a list of missionaries who arrived between 1860-67 : Doederlein, Hobusch, superintendent of the printing office and the manual training school, Mayer, Schantz, Nerling, Handmann, Ahner, Schaeffer, Germann, Wolff, and Herr.

One of the best signs of progress and faithful work, is the willingness of congregations to support themselves. Some of the congregations had become self-sustaining and the rest labored in the same direction. The ordained native pastors numbered six. The seminary enlarged its curriculum. Devotional books in the native language increased. The natives had a periodical in their own language and a female teacher had been appointed to engage in Zenana work ; all of which goes to show that progress had been made in every direction.

Between 1867-75 additional missionaries arrived. They were: Sandegren, Grahl, Beisenherz, Zorn, Zucker, Grubert, Ihlefeldt, Willkomm, Paesler and Bergstedt. Later followed, Pamperien, Kabis, Gehring and Zietzschmann. Some of these were soon obliged to return on account of unfitness for the work but the rest worked faithfully at their respective posts until age or infirmity disabled them. Their labors bore excellent fruit.

The Leipzig Society report concerning its India mission in 1898, is as follows: A synod, thirty-eight ordained missionaries, three Zenana missionaries, twenty-two ordained native pastors, eighty catechists, five evangelists, distributed among thirty stations, 616 out-stations, 150 houses of worship, 177 schools, with 8,000 pupils, number of members, 17,500. The contributions for benevolent and congregational purposes average more than a dollar per member.

A missionary of the Leipzig Society followed those of Tamil members who had emigrated to Rangoon, Bur-

mah, and ministered unto them. Since 1878, a station, composed of four districts, is provided with preaching and schools. The membership numbers about 250, and the schools are attended by about 100 scholars. After this manner Lutheran mission work also began in Ceylon.

Though the work of the Leipzig mission consisted more in reaping where their predecessors had sown, yet the Leipzig Society deserves the credit of reaping when no other Lutheran organization was in a position to do it. Through its efforts, the Leipzig society preserved the continuity of the Lutheran mission in India, and regained many that had been lost to the Lutheran Church. The Lutheran Church with all its successes and reverses may take just pride in the "unbroken succession" of its India mission. Long before Carey set foot on Indian soil, thousands of natives had become followers of Jesus.* When Carey at last came upon the scene, he could not gain foothold on English soil but had to begin on Danish territory. The way had been made straight by the Lutheran missionaries and by it, he entered upon his successful career.

*AN ENGLISH TRIBUTE TO LUTHERANS.—At the ninety-third anniversary of the British and Foreign Bible Society, the Rev. Canon Edmonds delivered an admirable address, in the course of which he said:

"Of all the versions of the Bible in the whole length and breadth of India, I do not believe that there is one that ranks quite with the Tamil version of the Bible in the south of India. It is natural that it should be so. You will take up a manual of missions by chance. There is a very good one; and you will be told that modern missions began in India with Carey in Bengal. They did not do anything of the sort. They began in South India, and they began with Ziegenbalg and Schwartz and Schultze and Pluetschau. That is where they began. The New Testament in the Tamil language began to appear in 1714, and then Ziegenbalg's work, later on in the century, passed into the hand of Fabricius, a beautiful character. The work of Fabricius passed later on into the hands of men not quite of the rank of Fabricius."

THE BASLE SOCIETY IN INDIA.

The "Evangelical Missionary Society" was organized at Basle, Switzerland, September 25, 1815, for the education and training of missionaries. The town had been threatened by the French garrison of Hueningen. While the enemy bombarded the town, the Lord sent a violent east wind, which exerted such a powerful counteracting force that the bombs were spent in the air before they reached the dwellings.

As a thank offering for the miraculous deliverance of the town, the mission friends, chief among whom, von Brunn, Spittler, Steinkopf and Blumhardt, resolved to establish their own seminary for the training of their missionaries instead of sending them to "Father Jaenicke's Institute at Berlin. Blumhardt became the first director and opened the Basle Institute, August 26, 1816, with seven students. The establishment of this seminary gave evidence that mission life was again reviving in the German churches. Under Blumhardt's direction, the society received liberal support and for the time being commanded the mission interests in the Evangelical Churches of Germany and to a large extent of Scandinavia. Though styled a union organization, the majority of its teachers and students, and most of its support come from the Lutheran Churches of Wuerttemberg.

The first graduate went into the service of the English and Dutch societies. In 1821 the society sent two of its men, Zaremba and Dietrich, to labor among the Armenians of Russia. A decree of Emperor Nicholas prohibited further work and the missionaries withdrew, though they had the satisfaction of leaving behind the Bible translated into the language of the Tartars and the Armenians. During the period of their labors, 1821-35, they extended their labors through southern Russia, to Armenia and Bagdad. The eight laborers who had been sent to Liberia, found the situation so unfavorable that they soon abandoned the

field. Better results awaited the society's effort on the Gold Coast and among the Cameroons of Africa.

A gift of ten thousand thalers from the prince of Schoenberg for a mission in India put the society in a position to begin work at Mangalore, capital of the Canara district. In March, 1834, the society sent out Hebich, Greiner and Lehner to begin work in the new field. Moegling, Gundert and Weigle followed. The mission prospered and soon extended its labors to Mahratta, Coorg, Malabar and outlying districts. The preaching and teaching is conducted in the Canarese, Tulu and Malayalam languages.

Blumhardt managed the affairs of the society so successfully that Hoffmann, his successor, assumed its direction with its affairs on a good financial basis and prepared for further undertakings. Hoffmann carried forward the good work, established numerous auxiliary societies, conducted mission festivals, enlarged the course in the seminary by the addition of studies in the natural sciences, and extended the time of preparation to six years.

The next inspector, Josenhans, began his work by a visitation of all missions. He defined the duties and the relations of missionaries to each other; introduced an order of service and prepared a system of government for the mission congregations; graded the schools, encouraged economy, industry and self-support among the natives, and instituted conferences for the missionaries. The whole work represented a huge machine with every piece properly adjusted, but there was not sufficient lubrication to keep it from jarring.

His successor—Schott—spent the greater part of his inspectorship in trying to simplify the complicated machinery. Sickness, however, prevented him from accomplishing his object. He will always be held in fond remembrance for having taken the first steps towards the establishment of medical missions and for urging the introduction of Zenana missionaries.



AN IDOL FETE IN INDIA.

The present inspector, Theodore Oehler, by encouraging the establishment of new stations, enlarged the mission in China and India. He visited both fields, and carried out the plans of his predecessor, in providing them with medical missionaries. He also furnishes a great many of the students for Diaspora Mission work.

Since its foundation the society has educated more than two thousand men, of whom the majority came from Wuerttemberg. A book and tract repository, a printing press are well established in Mangalore. Industrial and mercantile establishments which afford an honest living to the converts, are conducted in India and on the Gold Coast. It has a tendency to reduce idleness and begging, while, at the same time, it fosters the virtue of industry among the natives.

In the war of Japan with China, one of the Chinese stations was plundered and many of the converts scattered. Whether the mission will recover from the disastrous effects of the war remains to be seen. The dangerous climate on the Gold Coast robbed the mission there of eleven missionaries in 1895. The India field, on which the Basle Society concentrates most of its efforts, has a membership of 12,500 in twenty-four stations, thirty-eight sub-stations, and ninety-eight outposts.

The report of January, 1899, credits the society with 185 missionaries, ninety-nine Zenana workers, 280 Christian teachers, numerous colporteurs, Bible women, heathen teachers distributed among fifty-six stations, 138 out-stations and 129 affiliated churches. The membership is given as 36,703. The children in the schools number about 17,000.

CHAPTER V.

American Lutheran Missions in India.

The "Halle Reports" in describing the East India missions, occasionally refer to the mission work in Pennsylvania. The Lutheran Church of America was then predominantly German, with Scandinavian and Dutch elements interspersed. The history of its early struggle for existence, forms one of the most interesting chapters of American church history. The majority of the members lived in Pennsylvania. The commingling of the many sects in the land of Penn and the absence of a regular ministry brought the religious life of the Lutheran pioneers to a very low ebb.

Henry Melchior Muhlenberg, at the earnest request of Francke, proceeded to America instead of to India, as he had contemplated. His field of labor extended far and wide. Its cultivation taxed Muhlenberg to the utmost. Knowing many of the missionaries in India from his student days at Halle, the subject of missions received frequent consideration in the conferences of the American pastors, but to assist in the work, much more to begin a station of their own, was out of the question. Shortly after the Patriarch's death, a movement was started to preach the Gospel to the American Indians, by his successor, Kunze, like that of Campanius a century previous. His appeal went for nothing and ended in failure.

The Salzburgers, of the Ebenezer colony in Georgia, met with better success in their attempts at the conversion of the Indians. But the tide of immigration in that dis-

trict forced the Indian into remoter regions, thus scattering the tribes under their influence. This was not all; the unjust means employed to obtain possession of the red man's land, created a feeling of hatred toward the whites, and cut off all communication between them.

The Lutherans began to multiply rapidly. The self-sacrificing labors of the pioneer ministers began to tell. The spiritual life of the immigrants showed signs of improvement. One of the signs was the re-awakening of the mission consciousness. The General Synod at its first meeting in 1821 resolved to form a missionary institute. In 1833 the same synod urged the subject of missions upon the district synods. The funds raised for missions were forwarded to the "American Board of Commissioners for Foreign Missions," an undenominational organization at that time. From time to time, missions received earnest attention on the part of many pastors.

The recommendation of the General Synod, in 1833, that a missionary convention be held in connection with the meeting of the West Pennsylvania Synod met with general approval. The "Central Missionary Society" was organized at Mechanicsburg, Pa., in 1835, which had for its object the sending of the Gospel of the Son of God to the destitute parts of the Lutheran Church, the assistance of such congregations that were unable to support themselves and ultimately, the co-operation with others in sending the Gospel to the heathen.

Meanwhile letters from Lutheran missionaries in China, and from Rhenius at Palamcotta, India, arrived, appealing for help in their respective fields. It was resolved to sustain Rhenius. The South Carolina Synod sent a printing press and the Ministerium of Pennsylvania an offering of $500, which, however, never reached Rhenius, but subsequently fell into Heyer's hands, who used it to build the first mission house in Guntur, now occupied by Prof. Wolf.

Rhenius had been called from Germany by the Church of England Missionary Society, and sent forth to Tranquebar in Southern India. In a comparatively short time he gave such evidence of unusual ability and success that the authorities of the mission thought it advantageous to bring his light out from under the bushel and set it on the candlestick of Madras. Here also Rhenius developed a large work, having a training institution under his charge together with about 3,000 converts, scattered in ninety villages about Madras. Difficulties now arose in connection with the Book of Common Prayer, to the use of which Rhenius and a colleague of his, Bernard Schmidt, never agreed. In the dispute which arose between him and his English associates, he seems to have been rather too strong for them, and it was found expedient once more to hide his light under a bushel—to remove him from the important center of Madras to remote Tinnevelly. But even then the relations were but little improved, and matters came at last to such a crisis that the authorities resolved to rid themselves of him. They therefore insisted on his reordination. They did not actually desire it, but well knowing that he would never submit to it, they made it the excuse for his removal. This was in 1832 or 1833. Rhenius then withdrew from the British Society and was followed by his colleagues and about 7,000 of his flock.

The General Synod, however, preferred to give its aid through the agency of the American Board, and invited all the German churches to assist it through that channel. The Rev. C. W. Schaeffer, D.D., LL.D., was the representative of the Ministerium of Pennsylvania. The German Reformed declared that they could not unite with the Lutheran Churches, and some of the Lutheran Churches held aloof. This plan failing in its accomplishment, the name of the "German Foreign Missionary Society," organized in 1837, was thereupon changed to the "Foreign Missionary Society of the Evangelical Lutheran Church in the United States."

When Rhenius died, in 1838, his followers returned to the English mission. This left the society free to begin a mission of its own. In 1840 Rev. Heyer offered himself and received the appointment as missionary of the new society. But misunderstandings arose with the American Board because the Lutheran society wanted to cultivate its own field and yet keep up its union with the American Board.

When Rev. Heyer realized the state of affairs, he, fearing complications, resigned his appointment, and offered his services to the "American Evangelical Lutheran Missionary Society," the missionary organization of the Ministerium of Pennsylvania and adjacent states. The society expressed its delight in learning that Brother Heyer was devoted to the cause of Christ, but at first decided that it had not sufficient means to maintain a missionary. But Drs. Demme and Baker were equal to the occasion, and mainly through their efforts, the appointment and a beginning of foreign missions by the American Lutheran Church was made.

The American Lutheran Missionary Society was organized in 1836 by a number of Lutheran ministers, mostly members of the Ministerium of Pennsylvania. Rev. William Beates, who prepared for the ministry under Dr. Helmuth, for a long time senior of the Ministerium of Pennsylvania, became its first president. Dr. Demme was the secretary, and Dr. Baker treasurer. The primary object of the society was to engage in home mission work, especially in the West, and after that to render aid to Missionary Rhenius.

When Rev. Heyer learned of his appointment by the Ministerium's society, he immediately prepared to leave for India. The farewell services were held in St. Paul's German Lutheran church, Philadelphia, October 5, 1841. He left Boston on a sailing vessel and reached Madras in 1842.

Without any delay Heyer travelled about seeking a suitable place for a station. In one of these tours, he arrived at Bapatla, a town of considerable size in the Krishna district, and as his custom was, tied his palankeen between two trees. When he informed the English collector and magistrate, H. Stokes, Esq., of his mission, the collector at once inquired where he intended to live. Father Heyer, pointing in the direction of the two Palmyra trees to which he had fastened his palankeen, answered that his residence was yonder.

"But I see no house yonder," said Stokes. "No, that is so," replied Heyer, "but I live in my palankeen." His friend was not slow in recognizing the earnestness of Heyer, but told him that he could not hope to live in that manner, that he came not to die but to live and work. Stokes accordingly took him into his own home in Guntur until a house could be arranged for him. "For six months," says Heyer, in speaking of his residence with the collector, "I lived with this servant of God, and whereas I expected nothing but privation and self-denial in India, I soon found that with him and at his table I was to live like a prince. I was never more comfortably situated in my life."

He immediately commenced operations, and soon succeeded in planting a flourishing mission. July 31, 1842, may be taken as the day on which the first American Lutheran mission was begun.

Through the strenuous opposition of Dr. Morris, the General Synod's connection with the American Board was brought to an end, and Rev. Walter Gunn was commissioned and sent out to co-operate, if expedient, with Rev. Heyer. When Gunn arrived, Heyer received him with open arms. As Heyer's health began to fail, a trip to America for recuperation became necessary, and Gunn accordingly assumed charge (1846) of the whole work.

The Ministerium, finding her mission field in charge of

the General Synod's missionary, expressed its willingness to transfer the entire management to the "Foreign Missionary Society of the Evangelical Lutheran Church," and continue the support of its missionary through it.

The immediate field taken up by Heyer, was that part of the Krishna district lying on the south bank of the Krishna river, bounded on the south by the Nellore district. The wealth of the district lies largely in the cultivation of cotton, indigo and rice. The district, like the rest of India, is under English rule. The government fosters education by establishing and maintaining schools, even granting aid to all mission and other schools that come up to the required standard in imparting a sound secular education.

To the north of the Krishna lies the Godavery district. It is similar in many respects to the former, but superior in wealth and productiveness. The chief town is Coconanda, on the bay of Bengal. Another town in which we, as Lutherans, are especially interested, is Rajahmundry. Owing to the expansion of its work and lack of means, the North German or "Bremen Society," which in 1843 had begun work at Rajahmundry, could not retain this station and so made arrangements for the transfer of the field to some Lutheran organization.

The founding of the mission took place under the leadership of Rev. P. M. Valett, 1843. In 1846, he was joined by Revs. Groenning and Heise. When the "Bremen Society" was obliged to abandon the field, Valett, Groenning and Heisen, wishing to provide for its continuance, proposed, on the condition that the mission should always remain Lutheran, that the "American Lutheran Missionary Society" should take the field. The matter was submitted to the churches and favorably acted upon.

By the transfer, two missionaries and considerable school and other property, came under the control of the General Synod. Through the connection of the Ministerium's So-

ciety with it, Heise remained on that field until ill-health compelled him to retire in 1862. Groenning was transferred from Ellore, a station belonging to the Rajahmundry field, to Guntur. Valett entered the service of the "London Missionary Society" for a short time, after which he returned to Germany and entered upon pastoral work there. In 1862 Groenning returned to Rajahmundry.

A few years after the transfer, Rev. W. J. Cutter assisted Heise until 1855, when the ill-health of his wife compelled him to return to America. In 1854, Heyer was transferred from Guntur to Rajahmundry. The Ministerium of Pennsylvania, though in connection with the General Synod, maintained its own missionary society and supported its missionary. The missionary sent his reports to the secretary of the Ministerium's Society and to that of the General Synod.

In 1857 Rev. Heyer felt that he was again compelled to retire for the benefit of his health, but continued to labor in the Palnad until 1858, when he went on a furlough, and Rev. C. W. Groenning became the Ministerium's missionary. He also left soon after on a furlough of three years and returned to India 1861, labored in the Palnad until 1862, when he went to Rajahmundry, whence he retired in 1865.

Rev. Long took charge of the Rajahmundry field September, 1865, having been transferred from Samulcotta; but his death six months after his entrance upon work, left the field without a missionary. Martz, after laboring for a while at Ellore (1850-51) had to seek a change of climate, and withdrew from the field. With the death of Missionary Long, the General Synod staff was reduced to one man. Not only was Rev. E. Unangst left to fight the battle alone in India, but the fierce conflict between the Ministerium of Pennsylvania and the General Synod left him without visible support.

Every fair-minded man will concede that the two stations, Guntur and Rajahmundry, over one hundred miles

apart, could not be properly cared for by one man. At that time either station alone claimed more attention than one man could possibly give. Desirous of doing all the good he could, Unangst thought he would accomplish more by concentrating his efforts, than by dividing his time between the two chief stations.

In order to provide for the Rajahmundry district, he, acting upon a consultation with H. Morris, Esq., proposed to transfer the Rajahmundry field to the Missionary Society of the Church of England. While the negotiations were pending, the Rev. Alexander, a missionary from the English society, assumed charge and occasionally visited the field.

While Rev. Heyer paid a visit to Germany, he incidentally learned from Groenning what action had been proposed with reference to Rajahmundry and he resolved to return immediately to America. He unexpectedly appeared at Reading, May 22, 1869, while the Ministerium was in session there. A protest was entered against the General Synod's action in a field that had been largely sustained by the Ministerium. His whole soul was aglow for the welfare of his old mission field. With youthful eloquence, the aged missionary effectually besought the Ministerium to maintain the mission.

When he was asked where the man could be found who would go and properly care for it, in the language of the prophet, he answered, "Here am I, send me." He agreed to go to India at once and labor until younger men could be prepared to take his place.

He first visited the General Synod Mission Board in order to have the mission transferred. The Board expressed its willingness in case the English Society would give it up. Correspondence was opened and resulted in the relinquishment of the field by the English Society on condition that the money expended on it be refunded, and mission work be prosecuted with vigor. The General Synod then made

a complete transfer of Rajahmundry and Samulcotta. The mission comprised all the property transferred by the "Bremen Society," the additional station at Samulcotta, a congregation of fifty-four members, six out-stations and a boys' boarding school.

Believing that the General Council would sanction the step, the charge and direction of the mission was placed in its hand. At its meeting in Immanuel Swedish Lutheran Church, Chicago, November 4-10, 1869, the Council formally accepted the management of the work and resolved to prosecute it vigorously and faithfully.

After the preliminaries of the transfer had been arranged Father Heyer, without first consulting with flesh and blood, in his seventy-seventh year, grip in hand, started August 31, 1869, for India, the third time, and arrived at Rajahmundry, December 1st, of the same year. He immediately began to gather the sadly disorganized flock, and remained until he saw the work entrusted into safe hands, "a fitting close to his heroic Indian career."

CHAPTER VI.

The General Synod Mission in India.

Up to 1869, the American Lutheran churches co-operated, more or less, in the prosecution of their mission work. After the withdrawal of the Ministerium from the General Synod, the former, with the General Council to which it belonged, took charge of the Rajahmundry field; the latter continued in control of the field originally founded by "Father Heyer" at Guntur, July 31, 1842. Since Guntur is the older of the two fields, we will give the General Synod's mission the first place in our treatment.

The Madras presidency, within which the Guntur and Rajahmundry missions are located, has an area of 140,000 square miles. Lying along the sea coast, and within the Torrid zone; the climate is extremely hot for nine months of the year. Along the coast the rainfall is abundant but in the upland districts it is very limited.

The people (40,000,000) speak different languages, of which the Telugu is spoken by about seventeen million. The Telugus mainly dwell in districts lying north of the city of Madras. Aside from occasional visits by the Danish-Halle missionaries, little had been done in the way of missions among the Telugus before the advent of Father Heyer. The French Jesuits had been on the field for some time, but their efforts being confined to the higher classes, little progress had been made. The London Missionary Society had the first Protestant organization among the Telugus at Vizagapatam. The main results of thirty years of work consisted in a

translation of the Bible in Telugu. With a mere handful of workers, little could be expected in such a vast field.

Rev. S. S. Day, under the auspices of the American



VICTIMS OF AN INDIAN FAMINE.*

Baptists, came next. Moving about for some time, he at last established a permanent station at Nellore. The history of this mission is well known, not only from the fact

* From "Christian Missions and Social Progress, Vol. I. Copyright 1899, by Fleming H. Revell Co.

that its growth of late years has been very rapid, but because the Baptists were twice on the point of abandoning the work among the Telugus. In 1848 the home committee, discouraged by the report that all the fruit of ten years of missionary labor was two converts, did not deem it worth the while to continue the work. Dr. Judson strenuously urged that the mission should be continued. In 1853 the mission again trembled in the balance. But words of courage and faith were spoken. "The Lone Star" poem, written by Dr. Smith, impressed the importance of the field, and, read by Judge Harris, had the desired effect upon the meeting. It was resolved suitably to re-enforce the Telugu mission, and from that day the mission is known as the "Lone Star" mission.

Missions by the Godavery Delta Mission, conducted by the Plymouth Brethren and by the Church Missionary Society were planted in different parts of the district. The former has made but little progress while the progress of the latter has been more steady.

When Father Heyer was first sent out by the Ministerium of Pennsylvania, he found, upon his arrival, a vast field unoccupied by missionaries. The nearest station, fifty miles distant, was Masulipatam, under the care of the Church Missionary Society. In this district followers of Brahminism, Mohammedanism, Buddhism, Jainism and other heathen systems were found. Since the beginning of mission work, all the religions have made progress, but none like Christianity.

In this district the Board of Foreign Missions of the General Synod, reported at the end of 1898:

Ordained American Missionaries,	9
Ordained native pastors,	1
Sub-pastors,	6
Catechists,	17
Sub-catechists,	114
Bible and tract colporteurs,	4

Helpers,	39
Villages containing native Christians,	470
Organized congregations,	384
Prayer houses and chapels,	139
Mission bungalows,	6
Printing press and book-bindery,	1
Free reading-room and book depot,	1
Mission stations,	4
Mission sub-stations,	10
Baptized members,	18,000
Candidates for baptism,	3,065
Sunday-schools,	222
Scholars,	11,500
Elementary and boarding schools,	190
Pupils,	4,500

THE INDIA COLLEGE, HIGH SCHOOL AND EIGHT BRANCHES, REV. L. B. WOLF, PRINCIPAL.

Teachers—Hindu, Mohammedan and Christian,	49
Pupils—Mostly Brahmins, Sudras and Christian,	882
Zenana missionaries,	6
Lady medical missionaries,	2
Hospitals,	1
Dispensaries,	1
Patients (about),	15,000
Receipts, annual (about),	$50,000

In the treatment of the General Synod's staff of workers, Father Heyer demands primary consideration, but as he was, in the proper sense, the missionary of the Ministerium of Pennsylvania and later of the General Council, we will reserve the more detailed sketch of his life and work at Rajahmundry for the chapter on the General Council Mission.

The fruits of his labors during his first sojourn in India, were the baptism of six children, eight adult servants, who had followed their masters to Guntur, and a man and wife; he made a missionary tour with Valett, then missionary of the Bremen Society, into the Palnad district. During this tour the truth took root, and to it the first baptism in this fruitful field can be traced. When he returned from Amer-

ica, whither he had gone in 1846, for the benefit of his health, he, after assisting Gunn at Guntur for about a year, took up his residence in the Palnad.

This field is in the most malarious part of the district, but he prepared for the worst. He had his grave dug and his coffin made, and made every possible arrangement in case he would take the deadly fever. His old friend Stokes again came to his assistance by presenting him with a bungalow and a piece of ground. Before he left the field for Guntur in 1853, he took his stand beside the open grave which he had expected to fill and triumphantly exclaimed, "Oh grave, I have conquered thee; I have robbed thee of thy spoil; to God be all the glory. Amen."

His labors were of the most self-denying character. He lived, without the least thought of himself, such a life of self-denial that he put to shame the fakirs of India. He labored incessantly for the conversion of the natives in the Palnad. During his first year's residence, he had the pleasure of baptizing thirty-nine persons. His four years' residence in the Palnad so endeared him to the natives that he was looked upon as a great saint, and even to this day his memory is fondly cherished. The work began on a small scale but by God's blessing and by the assistance of efficient native helpers, the General Synod can proudly point to the Palnad as one of its most flourishing stations. The tendency of the people is towards Christianity. Less effort is now required to bring one hundred of these people to confess Christ than it required in the early days of the mission to bring one of them. God's Word has not returned void.

In 1853, his health again failing, Heyer exchanged fields of labor with Groenning, Heyer going to Guntur and Groenning to the Palnad. But Heyer's stay at Guntur was of short duration. The transfer of the Rajahmundry field to the American Lutheran Mission also brought a change of missionaries. At the close of 1854 he was transferred to Rajahmundry. He enjoyed good health, in fact,

he seems to have been the only missionary that had not greatly suffered since his transfer. But there were other obstacles; the infirmities of old age began to tell and the heavy strain of mission work taxed him beyond his strength. At the close of 1857, it became evident that his labors must come to an end. With great reluctance, he withdrew in 1858, hoping to end his days in retirement. By his noble service, he laid the foundation of the General Synod's successful India mission.

The Rev. Walter Gunn was the first missionary sent out by the General Synod. Born in Carlisle, Schoharie County, New York, June 27, 1815, he spent his youth in poverty. As soon as he himself learned the value of the Saviour, he became interested in the sad need of the heathen. Desirous of entering the mission field, he, too poor to see himself through, received the necessary assistance from a number of devoted women, and was thus enabled to prepare for the foreign service. He received ordination and the appointment with instructions to co-operate with Rev. Heyer, at Guntur.

When Heyer returned to the United States for the benefit of his health, Gunn had charge of the entire work. He looked after a congregation of about one hundred members and after the four schools. Excepting about a year's co-operation on the part of Rev. Heyer, Gunn continued alone at his post until consumption claimed him as its victim. A change of climate somewhat strengthened him, but his old trouble returned as soon as he resumed his work. He took his affliction with great patience, ever speaking of the great mercies of God which he was permitted to enjoy in a strange land. As his end drew near, he comforted his sorrow-stricken wife and children by commending them to God, and with the words,—"Yes, Jesus is with me" on his lips, he fell asleep in Jesus, July 5, 1851.

Rev. George J. Martz saw an opportunity to carry out his desire of becoming a missionary when Rev. Gunn's

failing health made additional help necessary. He offered himself for the work and received the appointment. Having taken a course at the college and seminary at Gettysburg, he was ordained. He set sail for India, and reached Guntur October 6, 1849.

He began work by studying the language and learning the nature of his surroundings. Father Heyer looked after the interests of the Palnad, Rev. Gunn was lying sick at Madras, and Martz for a time looked after Guntur. He preached his first sermon in Telugu about a year after his arrival. He continued to preach in and around Guntur until the transfer of the Rajahmundry field,* only leaving Guntur to make a tour to the Palnad in company with Heyer. When Groenning took charge of Guntur, Martz went to Ellore, an outlying station of the transferred mission. But he could not stand the climate, and after a service of less than two years, he concluded to return to his native country.

Valett, Groenning and Heise were the missionaries who came with the transfer of their field. Groenning went to Guntur and continued there until he exchanged with Heyer. He labored with great success. While yet in the service of the "Bremen" Society, he had been stationed at Rajahmundry, in 1846. Four years later (1850) he opened a new station at Ellore, but this field, with the exception of the short service of Rev. Martz, did not receive much attention, and subsequently passed into the hands of the Church Missionary Society.

From 1858 to February 25, 1861, Groenning was at home on furlough. Upon his return, he again took up his work at Guntur, and also in the Palnad. Owing to ill health and the withdrawal of Heise from the mission service, Groenning proceeded to Rajahmundry in 1862. While the Civil War was in progress in America, little or no aid arrived; Groenning accordingly looked to other quarters for assistance.

* Vid. page 103.

He appealed to Germany and received assistance in the person of Rev. Mylius. But the arrangement did not meet with approval; Mylius sought another field, founding what is now known as the Hermannsburg Mission of South India.

Groenning continued at Rajahmundry until 1865. The bereavement of a son, and the ill health of his wife, caused him to withdraw from mission work. After handing over his work to Rev. Long, who had removed from Samulcotta, Groenning retired and took up his residence in Germany.

He did not return to Germany to forget the cause. He continued his interest, and served congregations at Apenrade and Ballum, Schleswig. With honors and a pension he retired from the active duties of the ministry, and took up his residence with his youngest son, Hermann, who has charge of a congregation at Apenrade, where he died in 1898.

Rev. Heise, like Groenning, became a missionary of the General Synod through the transfer of the North German mission. He labored continuously in the Rajahmundry field. He took part in the organization of the synod at Guntur, in 1853, and was president of the body at one of its meetings. In the midst of his work his health gave way, so that he was compelled to leave the mission. He returned to Germany in 1862, became a lecturer in Kiel University, and died soon after.

Rev. Cutter and Rev. Snyder entered the India Mission together in 1852. Both had received a good preliminary training. Snyder, having had considerable experience in teaching, became very much interested in the English schools for natives at Guntur. He had hardly established himself, when he was called upon to mourn the loss of his wife. Ill health obliged him to return on furlough. When he returned, with a new wife, he again looked after the schools, preached in the villages, and made tours throughout the Guntur and Palnad districts. After a

year of useful service, he was attacked by the cholera and in twelve hours succumbed to it.

Cutter had been designated as an assistant to Rev. Heise at Rajahmundry. After he began work, his wife, with the financial aid of her friends, established one of the first schools for girls at that place. The failing health of Mrs. Cutter brought to a close what might have been a successful career for both.

Rev. Long, a graduate of Gettysburg, had been selected for the Rajahamundry field, but following the instructions of the India Synod, began work at Samulcotta. Here he labored with much zeal and good results, until the failing health and withdrawal of Groenning made his removal to Rajahmundry necessary. Missionary Long continued his work alone, and while busy at his work smallpox claimed him, March 5, 1866.

The large and promising mission field had only one missionary left. Not quite eight years previously, Rev. Erias Unangst came to India in company with Revs. Long and Snyder, and after seeing seven missionaries depart, and no new arrivals, he found himself all alone. When he arrived, he took charge of the schools at Guntur, and after Groenning's return, divided the field and work with him. He labored alone from 1866 to 1869. His appeals for new laborers fell on deaf ears. While the friends at home attended to other affairs, the Lord watched the little flock till the crisis was past and friends at home came back to the support of their mission.

Amidst very many trials, Rev. Unangst labored almost uninterruptedly for a period of nearly forty years, planting, watering, and praying that God might give the increase. He has, beside his direct work on the mission field, for many years held a place on the committee of the revision of the Telugu translation of the Bible. His knowledge of medicine and its judicious use, proved of great service to remove prejudice and to prove his love for the

heathen. On account of his advanced age and bodily infirmities, Dr. Unangst presented his resignation from active missionary work May 1, 1896. The resignation was accepted by the General Synod's Board on the eleventh of June following.

The Board in its report to the General Synod at Mansfield, Ohio, in 1897, refers to Dr. Unangst in the following language,—"During the period of over thirty-seven years, he left India only twice, taking a furlough of about nine months and a second of a few months longer. For four years he was sole missionary in charge of the Rajahmundry and Guntur fields, standing faithfully at his post until he had seen the small and feeble beginning grow into one of the best equipped and most thoroughly organized missions in South India. To him, under God, the Church is largely indebted for the enlargement and efficiency, if not for the continued existence of its work in the Guntur field. The Church will gratefully remember him for his manifold and faithful labors, his self-sacrifice and heroic devotion, and will not cease to pray that undiminished blessings may rest upon him throughout the evening of his long and eventful life."

When Dr. Unangst returned to India in 1872 after his first furlough, he brought with him Rev. J. H. Harpster. He was placed in charge of the work at Dachepalli in the Palnad. During his four years' service, 1,300 baptisms took place in this district. Failing health led him to ask leave of absence with the hope that a few years' recuperation would enable him to resume the work. But it happened that seventeen years elapsed before he could accomplish his purpose. He set sail for India a second time in 1893 and took charge of the Satenapalli field, and, since Dr. Unangst's retirement, also of the Guntur taluk or township.

A man, whose life shows his devotion to missions and who took a prominent part in the development of the India mission, is Rev. L. L. Uhl, Ph. D. He devoted most of his time to the development of the educational work.

The native laborers received their training at his hands. Through his efforts, on a visit to the United States, $18,000 was collected—sufficient money to erect the handsome "Arthur G. Watts Memorial" College building. Since his return he has shown his ability by bringing together the disorganized congregations in the Bapatla and Repalli districts. He has brought order out of chaos and loyalty out of disloyalty.

The children of the General Synod manifested their interest in foreign missions by pledging the support of a missionary in India. Rev. A. D. Rowe, a graduate of the Kutztown and Millersville Normal schools, a former superintendent of the Clinton County public schools, an erstwhile student of law, felt that the Gospel ministry had claims upon him and with that in view, he entered the Theological Seminary at Gettysburg.

The farewell meeting of Rev. Uhl, at Harrisburg, impressed Rowe so much that he said, "If God wants me to be a foreign missionary I have no doubt He will make it plain in His own time and way." Though the treasury was empty and other obstacles might stand in the way of his going, still nothing could deter him, he would find a way or make one.

He conceived the idea of raising the needed funds through the children of the church. The plan met with approval. The "Children's Foreign Missionary Society" was formed and from that time his support was assured. He organized within the space of a year, 315 societies, having 21,000 members, and collected almost $6,000 for the cause.

His passion for quick and determined action was ill-suited to the slow Hindus and the dangerous climate. "He had few equals in executive ability, clear insight for carrying out matured plans and in ambition to excel for Christ's sake." But his impetuosity frequently exposed him to unnecessary dangers. He possessed a peculiar faculty for interesting children and kept up the mission interest among them by his interesting letters and books.

He evolved many plans for the development of the native church and then devoted his strength towards their realization. His own failing health and that of his wife made a change of climate necessary. He removed to York, Pa., but instead of allowing his health to improve, he visited one church after another, presented the cause before synods and in every way tried to awaken an interest in the cause he so much loved. His health scarcely improved, he started for India a second time.

He entered upon his work as soon as he reached India but he had scarcely begun, when he realized that he again needed rest. The rest was accorded, but it came in God's way. He went to his eternal rest, September 16, 1882. His best monument are his numerous articles on missions and his two small volumes, "Talks About India" and "Talks About Mission Work in India."

The Rev. Charles Schnuere, who took charge of the evangelistic work interrupted by the death of Rowe, could not find his place among the different workers, and soon retired from the field.

The General Synod, through its Board, has intrusted many of its important interests into the hands of one man. Rev. L. B. Wolf holds this confidence. Since his arrival in 1883, he has been placed in charge of the college and its allied schools, the printing office, the book depot, carpenter shop and the English services at Guntur. During his principalship the high school has become a college and been placed in affiliation with the Madras University, of which Prof. Wolf has been appointed a Fellow by Lord Wenlock.

His numerous engagements did not prevent him from entering the literary field. He has written an admirable historical sketch of the General Synod's mission work in India. The volume bears the title, "After Fifty Years"—"A Sketch of the Guntur Mission."*

* The writer hereby acknowledges his indebtedness to Prof. Wolf's sketch for the material of this chapter.

In 1885, Rev. W. P. Swartz went out under the auspices of the General Synod South. It was hoped that the union of mission effort would bring about a closer relation between the Synod South and the Synod North. This action, however, did not bring about the desired effect. Having served the mission about a year, he withdrew from it and soon after from the Lutheran Church.

The death of Rev. John Nichols, in less than a year after his arrival (1886), deprived the mission of much needed help. He had given evidence of thorough training and earnest application. Before he could accomplish a great deal in the field for which he had made preparation, typhoid fever set in and in a short time claimed him. The young men of the district to which he had been appointed have erected the "Nichols Memorial," a mission house in memory of one who gave his life for the cause of India.

In 1890, the Rev. John Aberly took charge of the work which Nichols could not continue. He labored for two years in the Narasarowpet field, after which he took charge of the Boarding School and the Theological Training School and the Telugu congregation at Guntur.

The Rev. George Albrecht, Ph. D., spent his student days in the Universities of Berlin, Leipzig, Goettingen and Rostock, receiving his degree from the last named institution. He had served a congregation in his native country and was in charge of a mission in Baltimore, when he received and accepted an appointment to the foreign field. He reached India in 1892, and applied himself to the acquisition of the language with such zeal that he was soon able to be of service. He is the missionary in the Palnad, and judging from his work thus far, will accomplish great things for his Master's cause.

The "Young People's Missionary" is the Rev. N. E. Yeiser.* At first he had been associated with Dr. Uhl in

* Withdrew December 8, 1898, on account of impaired health

the Repalli and Bapatla districts; he is now in charge of the Narasarowpet, Vinakonda and the Kanigiri districts, with his residence in the "Nichols Memorial." Rev. Kinsinger had been at first associated with Rev. Yeiser, but in 1897 the work was divided and Kinsinger took charge of the Vinakonda and the newly opened Kanigiri district.*

With respect to the wives of the missionaries, it may be well to state that, whenever possible, they assisted the missionaries in many ways. In the present state of India, the family life of the missionary can be a living example. Mrs. Gunn carried on school work from the beginning of her residence. After her husband's death she continued the same and other work under the direction of the Executive Committee. Mrs. Cutter opened the first school for girls at Rajahmundry. Mrs. Unangst always took a deep interest in the welfare of the Christian native women and the school girls. Through Mrs. Uhl's exertions, a school for non-Christian children was opened in Guntur. Mrs. Rowe took an active interest in the girls' boarding and other schools. Both Mrs. Wolf and Mrs. Aberly conducted the girls' schools during the absence of the teachers in charge.

Since 1881, the General Synod has given particular attention to Zenana mission work. The number of Zenana ladies at present in the field is six, including the two lady medical missionaries. They are Mrs. A. S. Kugler, M. D., Kate Fahs, Jessie Brewer, Mary Baer, M. D., Anna E. Sanford, B. A., Mary Knauss, B. A. Miss Kate Boggs, the first unmarried lady missionary, had to give up on account of failing health. Miss Dryden, who had succeeded so well with the industrial school for Mohammedan women and children, is no longer connected with the mission. Miss Kistler resigned her appointment and Miss Amy L. Sadtler became the wife of Rev. Albrecht, Ph. D. Drs. Kugler and Baer have charge of the medical department.

* Recently added to the staff—Revs. Becker, Burger, McCauly and Mueller.

In addition to the consecrated staff of foreign workers, the mission enjoys the services of a no less energetic band of native helpers. The ultimate hope of bringing India to the knowledge of Christ is in an efficient native ministry. To it will descend, in no distant day, the heritage of responsibility and authority. Before this can take place, there must be evidence of a fixed Christian consciousness. This can not be regarded as reliable until the second or even the third generation of native Christians. In the meantime, every effort should be put forth that their term of apprenticeship may equip them for future responsibility.

The General Synod has exercised great wisdom in placing the "sons of the soil" over congregations. It has many native helpers, but engages them principally as sub-pastors, catechists, and sub-catechists. There is only one native pastor, but even he, together with the rest, is under the supervision of the missionaries. They become independent as the congregations which they serve are able to provide for their own support and begin to realize the responsibility resting upon them.

In order to be mutually helpful to each other, the workers have organized a conference. The representatives of the different departments come together to consult and advise. These deliberations have proved very valuable in cases where the best interests of the mission were at stake.

The knowledge of medicine is of inestimable value to a missionary. Father Heyer in his first sojourn in India already recognized the worth of such knowledge in relieving the distress of the natives and as a means of gaining their confidence. That he might have as much as possible of this qualification, he devoted the time of his furlough in America to the resumption of the study of medicine. The work has since expanded and is now thoroughly organized. A finely equipped woman's hospital and dispensary in charge of the two lady medical missionaries has given the General

Synod mission a reputation that is eminently helpful in the evangelization of that section of India.

The Zenana work began by Mrs. Uhl's visit to the homes of the children in the mission schools. This was followed by the appointment of Zenana missionaries who should devote their whole time to teaching in the Zenanas. The lady missionary gains admission either by invitation or through the children in the mission schools. She interests the inmates of the Zenanas by teaching them how to sew, how to conduct the affairs of the household, how to read, and when their confidence is won it is an easy matter to speak of that "good part" chosen by Mary. A wide sphere of usefulness presents itself in this department since the husbands no longer, as heretofore, oppose the work, but frequently invite the lady missionaries to come and teach their wives and daughters.

Christian education is an essential factor in mission work. By this agent, the mind of the rising generation is moulded. If the lack of religious instruction in the government schools can be supplied by the mission, then the masses may be awakened and lifted to a higher plane of living. With this end in view, the General Synod missionaries pay a great deal of attention to the education of non-Christian children, in addition to the training of the Christian children of the mission. The mental training is supplemented by the religious. The plan works only fairly well, but it is a stupendous task.

The educational department is divided into the girls' schools, sometimes called the caste schools; the mixed or congregational schools; the boarding schools; the English schools; the high school and college. The theological school is conducted in the college building.

This building is a very imposing structure and has been built as a memorial to Arthur G. Watts, by which the father and brother wish to perpetuate his memory. The mission has undertaken great things and may hope for encouraging

results from its faithful attention to education. The education of the head alone will result in inevitable ruin; the education of the heart and the head will prepare the rising generation for the future India. May the two never be separate.

The importance of education dare not be emphasized at the expense of Gospel preaching. The good news of Christ's redemption for the heathen, has God's sanction and His blessing. The Christians are debtors both to "the Greeks and the barbarians; to the wise and the unwise." We render our due when we preach the Gospel; be it in the open air, the market place, the bazaar, the rented room, the missionary tent, from a cart, a boat, or in a regular house of worship.

The Synod's missionaries, since Father Heyer, all used one or more of these methods in their evangelizing work. Of all the districts, the Palnad has yielded the largest returns. The work is carried on vigorously and systematically in all the districts. The missionaries are aided in the work by native pastors, sub-pastors, catechists, Zenana workers, medical missionaries, Bible and tract colporteurs and the schools. Where possible, the ordained ministers preach, otherwise the natives are prepared for the preaching by imparting religious information. The aim of all is the same; they seek to win the heathen for Christ through the instrumentality of His Word.

We learn from the history of the General Synod's India mission that the trials were many, but with God's providence, they were overruled for good. Success has crowned the efforts of the missionaries. The mission for the most part had the earnest support of the congregations at home, including the Woman's Home and Foreign Missionary Society and the "Young People's" societies. Its past history is a prophecy of the future. Following proper methods of work, with God's blessing, the mission may accomplish yet greater things, and the next jubilee of the General Synod mission will far outshine the past in point of numbers, influence and enthusiasm. The mission may also hope to have many of its converts join in the Golden Jubilee.

CHAPTER VII.

The General Council Mission in India.

Since the transfer of the Rajahmundry district, the General Council has confined its mission work to that field. Previous to the organization of the Council, the "Mother Synod" of the Lutheran Church in America had the honor of being the first Lutheran body to send a missionary to the heathen. In its early history, the Ministerium had more than it could do, to provide for its home interests. The number of ministers, the places of worship were limited. The widely scattered congregations could only be reached with difficulty. Then the increasing immigration required constant attention; for the newly arrived would naturally look to the older congregations to supply their spiritual needs. And yet the idea of sending out foreign missionaries had its origin in the provision of the church for the spiritually destitute at home.

The American Lutheran Missionary Society had been founded by members of the Ministerium for the purpose of engaging in home missionary work in the West, and to assist Missionary Rhenius. The death of Rhenius (1838), and the return of his colleagues and his followers to the Anglican Church, relieved the society from rendering further assistance. Father Heyer, ignorant of Rhenius' death and hoping to assist him, became wearied and distrustful of the vacillating counsel of the General Synod's Society, thereupon resigned its appointment and offered himself to and accepted an appointment from the Ministerium Society.

Father Heyer spent four years in and around Guntur in

acquiring the language, in teaching and preaching. The fruit of his labors consisted in the baptism of a number of children of Christian servants, the baptism of a few others, and a number of candidates for baptism. A few years after his arrival, he was joined by Rev. Gunn, sent out by the General Synod. When failing health compelled Heyer to go home, Gunn took the field in charge. Upon this, the Ministerium and the Synod united their mission interests and each labored for the welfare of the field, thenceforth held in common.

When Heyer had sufficiently regained his health, he again went to India as the Ministerium's missionary, but labored under the auspices of the General Synod. Upon his arrival, he assisted Gunn for awhile and then took up his residence in the Palnad. When, by the transfer of the North German Mission, the Rajahmundry field was added (1850), Father Heyer four years later became the missionary at Rajahmundry. Here he labored unremittingly until 1857, when, at the age of sixty-three, he returned to the United States, expecting to spend his remaining days in retirement.

But an important event of wide-reaching import was yet to take place. In 1869, the fate of the Rajahmundry district as a Lutheran mission was hanging in the balance. It was Heyer's heroic action that saved the field for the Lutheran Church. The General Council thus gained possession of all the property previously transferred to the General Synod by the "Bremen Society," besides a station at Samulcotta, a congregation of fifty-four members, six out-lying stations, and a boy's boarding school.

The people live in villages, as they did for many centuries. India is a land of villages. The village officials hold a life tenure, liable to dismissal only upon gross mismanagement. The office is hereditary. The collector, who has the power of a monarch in his district, holds the officials in supreme control.

The police, under European superintendents, are armed and assist the officers in the detection and suppression of crime and the quelling of riots which may arise at any time between the different religious communities.

The government attends to the supply of salt and spirits. The consumption of the latter is largely on the increase. It also does a great deal in the matter of education of the people. The missions enjoy liberal grants-in-aid towards the maintenance of their schools. The public schools in the vernacular and primary departments are encouraged and fostered but the government establishes only higher schools and colleges. No religious instruction of any kind is imparted in the government schools.

Our mission field is divided into six districts. The principal station is at Rajahmundry, a city of about 30,000 inhabitants, situated on the left bank of the Godavery river, and is distant from Madras about 365 miles.

Missionary Schmidt and his wife live there, in the Riverdale house. In another compound is the "Old Mission House," where the superintendent of the Seminary, Rev. C. F. Kuder, lives. In the same compound is the church; in an adjoining compound is situated the Seminary. The Zenana Home is located in the Riverdale compound, and on the eastern outskirts of the town, on the edge of a large pond, stands the newly erected building of the Girl's Boarding School.

The other districts are Dowlaishwaram, Velpur, Jegurupad, Tallapudi and Samulcotta. The last named district was opened as a new field in 1859, by Rev. A. Long, a General Synod missionary. He labored with great zeal and good results until 1865, when he was called to take charge of the Rajahmundry station. From that time until 1882, the district had no missionary in charge.

When Rev. Heyer, while in Germany, whither he had gone in the interest of his daughter's education, learned of the proposed transfer, he resolved to return at once to the

United States. He brought with him Mr. H. C. Schmidt, who was then preparing under Groenning for the India field. His appearance on the floor of Synod, in session at Reading, and his effectual pleading had the result of pledging the Ministerium to the maintenance of the Godavery Mission.

The veteran missionary, after making the necessary arrangements, sailed for India and arrived at Rajahmundry, December 1, 1869. He found the mission in a sadly neglected condition. Rev. F. Z. Becher arrived February 1, 1870, to assist Father Heyer, Rev. Schmidt joined the mission, August 4th of the same year. Iver K. Poulsen followed January 22, 1871. During his fourteen months' stay, Father Heyer re-organized the mission, directed the work of the catechists, began the translation of the Church Book of the Ministerium into Telugu and arranged plans for the proper prosecution of mission work. After introducing three young men to the work, business requiring his personal attention obliged him to return home. Two missionaries, Schmidt and Poulsen, were left in charge of the work.

In the chapter on American Lutheran Missions in India, the principal events in the life of the Ministerium's missionary, Father Heyer, have already been stated. From them we have learned to know him as a man who never selected the easy part. He took delight, it seemed, in difficult work. A man for the occasion, he always came opportunely when duty called. His zeal in pioneering was very much like that of the Apostle Paul. His name is even to this day held in loving remembrance in the fields where he labored.

Rev. John Frederick Christian Heyer was born at Helmstadt, in the Duchy of Brunswick, Germany, July 10, 1793. At the early age of three, he began to go to school and soon became proficient in French. At the age of fourteen his knowledge of German and French made him available as interpreter for the German citizens, during the occupancy of his native city by the French soldiers under

Napoleon. During August of 1807, at the age of fourteen, he came to America. He took up his residence with his uncle at Philadelphia, and continued his studies.

He joined "Old Zion's" Lutheran Church, of which Dr. Helmuth was then pastor. He had the good fortune to sit under the voice of a man eminent as a preacher, little affected by the new theology, and representative of the purer type of pietism. Deeply affected by his pastor's preaching, Heyer began to take life more seriously. He engaged in active service for the church; singing in the choir, and teaching in Sunday-school.

Under the pastoral supervision of Dr. Baker, a man of mild disposition, warm sympathies and wide out-look, he was more and more impressed with the Gospel, and finally determined to study for the ministry. He studied theology under Dr. Helmuth and his associate, Dr. Schaeffer. He became parochial school-master, and in 1813 preached his first sermon in the Philadelphia almshouse. Being desirous of equipping himself as well as possible, he proceeded to Goettingen to continue his studies. He spent a few years in study, returned to the United States in 1817, was licensed by the Ministerium of Pennsylvania at York, and appointed a traveling missionary.

The Lancaster Conference, in 1804, presented a plan for traveling missionaries. The plan proposed to supply vacant congregations with pastors and to gather the scattered and destitute people into congregations. The synod adopted the plan and traveling missionaries covered the territory westward into Ohio, southward through Virginia into Tennessee and North Carolina, and Western and Northern Pennsylvania, Southern Ohio, Kentucky and Indiana.

Father Heyer is found among the list of traveling missionaries laboring with much success in Meadville and Erie. Among the present influential congregations which he organized while traveling in Western Pennsylvania, are

those at Pittsburg, Meadville and Friedensburg. In 1818, he made Cumberland his headquarters, doing mission work in five counties of Pennsylvania and Maryland. He is the founder of the Lutheran Church of Cumberland, and his tours extended into Ohio, Kentucky and Indiana.

In 1830, he became agent of the Sunday-school Union of the General Synod. For some time he discharged the duties of agent, distributing tracts, preaching almost daily and organizing Sunday-schools. In 1837, he, with five other traveling missionaries of the General Synod, traversed the entire Mississippi Valley, and reported that there were places ready for at least fifty missionaries. When Heyer offered his services as a foreign missionary, he had already given evidence of those rare qualities of faith, self-denial, simplicity, energy and patience, which are the requisites of a successful missionary to the heathen.

His real character stands out in bold relief when the General Synod wanted to use his services under the auspices of the American Board. While the discussion over his disposal was going on, he saved time and trouble by settling the question in his way. He resigned and offered his services to the Ministerium Society, and after some discussion, he received the appointment. The Ministerium agreed to pay his traveling expenses and an annual salary of $600.

October 5, 1841, was a notable day in the history of the Ministerium, when a number of its ministers, and a large congregation gathered in St. Paul's German Lutheran Church, Philadelphia. After hearing Father Heyer preach on the text in Jonah i. 2, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me," and the charge, from Dr. Baker, the congregation witnessed the solemn act of setting apart a missionary for India.

After due preparation he sailed from Boston, on October 14. Before embarking he sent the following farewell greetings to his friends: "All ready to begin our voyage.

I feel calm and cheerful, having taken this step after serious and prayerful consideration. The smiles of friends have cheered and the approbation of the churches encouraged me thus far. But I am well aware that, ere long, amidst a tribe of men whose language will be strange to me, I shall behold those smiles only in remembrance, and hear the voice of encouragement only in dying whispers across the ocean and then nothing but the grace of God, nothing but a thorough conviction of being in the path of duty, nothing but the approving smile of Heaven, can keep me from despondency."

Though he was forty-nine years old when he reached India, he commenced the study of the Telugu language with the zeal of a young man. He soon founded a mission that is now one of the most successful in India. Comfortably situated and robust as he was, he did not exercise sufficient forethought with regard to his health. He had scarcely entered upon the work when his health gave way and after four years of patient and successful labor, he was obliged to seek a change of climate.

He went to Baltimore and in a short time regained his health. But he could not be idle. During his stay at Baltimore he founded a German Lutheran Church. At the same time he resumed his study of medicine that he might do more effective mission work. In 1847 he declared his readiness to return to India.

He departed as the Ministerium's missionary, but under the direction of the General Synod. After laboring at Guntur in association with Rev. Gunn for about a year, he turned his attention to the Palnad, whither he had made a missionary tour in 1843. When his health again gave way (1853), he labored at Guntur until 1854. Thence he took charge of the newly-acquired mission, which had its principal station at Rajahmundry. No work was too humble, none too burdensome, if he could thereby win a single soul.

In addition to exposure, age began to tell. In 1857

Father Heyer wrote, "the sun of my life is sinking, the day is waning and the shades of evening are rapidly approaching." He feels that his time is limited. He reluctantly leaves India, forever, as he supposed, little thinking that twelve years later he would return to re-organize a part of the mission.

The twelve years were spent quite differently from what one might expect from a man of his age. He could not rest after his return from India in 1858. As soon as he reached Somerset, Pa., his old spirit for pioneering returned. He offered himself for home mission work. As a traveling missionary he proceeded to Minnesota, where, after some years of pioneer work, preaching and organizing congregations among the scattered Germans, he laid the foundation of the future church of the West. Over the prairies of Minnesota he journeyed, sometimes in a primitive ox-cart or in his own covered wagon, which served as a shelter, a kitchen and a sleeping room. In this manner he preached, baptized and organized congregations for a few years. He had the pleasure of seeing the organization of the Minnesota Synod as a result, and of presiding over it for quite a time.

In the latter part of 1868 or the beginning of 1869, he visited Germany. While there, he incidentally learned that the General Synod proposed to transfer the Rajahmundry district to the Church Missionary Society. Knowing the conditions under which the mission had been acquired, he immediately took passage for America and reached this country in time for the meeting of the Ministerium at Reading, 1869.

After he succeeded in gaining the support of the mission, he opened correspondence with the General Synod for its transfer. As soon as this permission was obtained, he sailed for India, and soon succeeded in bringing the mission once more under the authority of the Lutheran Church.

Father Heyer fulfilled his promise. The mission was

saved to the Lutheran Church. During his sojourn in India, he not only placed the mission on a good working basis, but also devoted himself to the spiritual welfare of the natives. He administered the Lord's Supper to those who remained faithful, baptized over a hundred, and ministered unto them. He remained long enough to see the mission entrusted to reliable persons.

Seeing the necessity of his presence in America on account of some business affairs, he decided to withdraw from the field. He left India during the Summer of 1871, and spent the remaining days of his life as resident chaplain of the Lutheran Theological Seminary at Philadelphia.

As the house-father of the institution, he had a good opportunity of inspiring the students with a love for missions, and of enlisting them in the cause. As it was, the last great mission event in Father Heyer's career awakened new interest in the India mission.

He performed the duties of his office almost to the day of his death. After an illness of eleven days, on November 7, 1873, he went to his reward. His remains were buried at Friedensburg, near Somerset, Pa., the scene of his early missionary efforts, by the side of his wife Mary, who died in 1839.

The epitaph on his tombstone bears the inscription:

IN MEMORY OF C. F. HEYER,
BORN JULY 10, 1793; DIED NOVEMBER 7, 1873,
AGED 80 YEARS, 3 MONTHS AND 27 DAYS.

Justified by faith.
Saved by grace.
I will rise again.

Another fitting monument is the "Father Heyer Missionary Society" in the Theological Seminary in Philadelphia, which has also undertaken the preparation of an exhaustive sketch of the Pioneer Heyer.

Thus ended the career of a truly great man. His pioneer work became the foundation of later work and is his best

monument. The mission work of the Lutheran Church still calls for men with the same spirit. The example and success of his self-denying labors ought to be an incentive to great earnestness in the work. The "Mother Synod," and with her all synods of the Council, cannot bestow a greater honor on the pioneer missionary of the American Lutheran Church, than by faithfully furthering the work for which Father Heyer laid the foundation.

The second missionary in the employ of the General Council Mission arrived in Rajahmundry on the first of February, 1870. Rev. Christian F. Z. Becher, a Dane and a graduate of the Mission College at Copenhagen, began the study of Telugu under the native catechist, later native pastor, Joseph. He labored with much energy and gave promise of a bright career; the Lord, however, saw fit to take him unto Himself. He ended his earthly career, a little over three months after his arrival, May 8, 1870. He lies buried at Rajahmundry, near the spot where Missionary Long and his two children are buried.

When the news of Rev. Becher's death reached Rev. Schmidt, who was visiting friends in Europe on his way to India, he immediately took the overland route as the quickest way to reach his destination and arrived at Rajahmundry, August 4, 1870. Missionary Schmidt was born at Flensburg, Schleswig, in 1840. He received his missionary training from Rev. C. W. Groenning, who, after his retirement from the foreign field, engaged in teaching candidates for the mission field.

Candidate Schmidt came to America at the instigation of Father Heyer, who felt that his services would be required in the event of a favorable outcome of the mission crisis. He received his ordination at the same meeting of the Ministerium which was made memorable by Father Heyer's determined action. His ordination took place with the understanding that as soon as an opening occurred he should enter the foreign service. In the meantime, he became

pastor of the German Lutheran congregation at Carlisle, Pa.

His first work in India consisted in the acquisition of the language. From the very beginning to the present he has always shown great earnestness in his work. He mar-



REV. H. C. SCHMIDT, D. D.

ried January 1, 1874, Giovanni Bleshoy, in the Leipzig Mission church at Bombay, India. Rev. and Mrs. Schmidt continued at work for almost thirteen years, he preaching, teaching and touring, she trying to interest the women in their homes, when, a leave of absence having been granted, he, with his wife, visited his native home. From thence he came to the United States. From May to November, 1884, he preached in many pulpits, visited synods and conferences and in every possible way tried to awaken an interest in the mission. He returned to Denmark, and, greatly improved by his furlough, proceeded to India.

Ten years more in a debilitating climate, attending to the duties of a missionary, directing the work of the native helpers, and looking up new districts, necessitated another change. He left India a second time in March, 1894, and with his wife went to Denmark. There they remained until the early Spring of 1895, when at the request of the Mission Board, they came to the United States. They were accompanied by their daughter, who for eleven years had been in Denmark, pursuing her education. Through this visit, many congregations, synods and societies gained a general idea of the India work. After traveling a few months, the missionary family sailed from New York for India, arriving in Rajahmundry, September 5, 1895.

Rev. Dr. Schmidt always displayed considerable skill and ingenuity in his work. His gift of practical tact stood him in good stead. With it he provided employment for many low caste converts, the mission as well as the converts profiting by the arrangement. When he wanted to build, finding the stone and wood too expensive, he used bricks instead, and discovered that they answered the purpose. He likewise introduced shingles, and though they were the cause of considerable ridicule, they too proved satisfactory. He designed the "Dove of Peace"—the mission-boat which has served the mission so well. He is still engaged in active work, and, as the esteemed senior missionary, aids the work by his counsels and activity, and exerts his influence over the entire field.

Upon the death of Rev. Becher, a call was extended and accepted by Iver K. Poulsen. He prepared for the foreign field in the Mission College at Copenhagen, where his countryman, Becher, had been educated. He arrived at Rajahmundry, January 22, 1871, to the great joy of the missionaries. On the following day, he was solemnly ordained to the ministry by Missionaries Heyer and Schmidt. The mission enjoyed the services of three men until the departure of Heyer reduced the staff to two.

In January of 1873, Poulsen married Henrietta Andersen, who proved to be a true helpmeet. Just as the hope of future success seemed assured, he was prostrated by typhus fever He passed the critical stage, but his convalescence was so slow that a trip to Europe was recommended. When he came to Europe he accepted a chaplaincy on a vessel bound for New York. While visiting the United States, he had the opportunity of presenting the cause of missions to many congregations. During his furlough he visited his native land, and after an absence of nearly two years, he with wife and one of his children, arrived at Rajahmundry, February, 1882.

The Foreign Mission Committee then assigned him to the Samulcotta district. This field had been without a resident missionary since 1866. Poulsen took up (1882) and continued the work for six years. Of that period, he writes that his greatest hindrance to progress was the caste system. The sin of the native does not consist in immorality but in breaking a caste rule. He may be ever so wicked, he is still honored in proportion to his caste relation. If, however, that same man should drink out of a cup belonging to a lower caste man, then he becomes an outcast. Education has only helped its adherents to observe the details of caste even more strictly. Many would accept Christianity if some way could be devised by which they could at the same time observe the caste regulations.

Another source of disappointment was the imposition practiced by the children of the schools. Evidently America is not the only place where begging has become an art. The Hindu children, especially trained by their parents, know how to derive profit from the mission school, and after they have received their presents, they are sure to find some pretext for leaving the school.

In spite of these obstacles and the establishment of rival missions, Rev. Poulsen could show some fruit of his labors, and would no doubt have reaped a large harvest if his health

had not broken down. He came to the conclusion that his work as a foreign missionary could no longer be continued without frequent interruptions, and accordingly withdrew, after serving the mission for eighteen years. He served the Danish Lutheran congregation at Portland, Maine, for a time, but is now living in the West.

Rev. Carlson has the honor of being the first missionary who received his training in a General Council institution. When a student in the Lutheran Theological Seminary at Philadelphia, he heard the appeal for more laborers. He offered himself and was accepted. The farewell services were held in Zion's Evangelical Lutheran Church, Philadelphia, June 24, 1878, after he had been ordained by the Augustana Synod. He and his newly married wife proceeded to Europe, where they visited his mother in Sweden and Groenning at Apenrade, Schleswig-Holstein, whence they set out for India, and reached Rajahmundry on the "Dove of Peace," which brought them from Coconada. Thus after eight years of waiting the mission received an additional missionary.

Missionary Carlson had charge of the schools until ill health obliged him to take up his residence in the Samulcotta district. Since Poulsen's withdrawal this field had been without a resident missionary. Undue exposure, prompted by zeal for the cause, so affected his mind that it resulted in violent insanity. After lingering seven months in the asylum at Madras, he departed this life, March 29, 1882. Sorrowful friends placed his mortal remains in the Lutheran graveyard at Madras.

In February, 1880, H. G. B. Artman, while a student of the Philadelphia Theological Seminary, received and accepted a call to the foreign field. His ordination took place in connection with the session of the ministerium at Lancaster, and the consecration services in St. Mark's Lutheran Church, Philadelphia, June 13, 1880. After the farewell in Salem Lutheran Church, Lebanon, he and his

wife departed for their prospective field of labor. The journey afforded no end of pleasure. Even the atmosphere which they breathed was so fragrant, that Mr. and Mrs. Artman could not help but think of the "spicy breezes that blow o'er Ceylon's isle." The children of the mission greeted them with the hymn, "Jesus, Lover of My Soul."

The newly-arrived missionary began work under very favorable auspices. The encouragement received made him enthusiastic for the work. In 1882, he, in company with Missionary Schmidt, undertook the escort of two newly arrived missionaries from the Brecklum Society, to their appointed field of labor. The journey extended about 200 miles. On the way, Artman took the fever, and for a long time he hovered between life and death. He recovered from the attack but his constitution never regained its wonted strength.

After Carlson's transfer Artman took charge of the schools in Samulcotta. His whole heart and soul was in the work, and it prospered in his hands, but just when everyone supposed him in a position to do telling work, a cablegram announced the sad news,—"Artman died." The missionary so full of promise now lay cold in death. He rests from his labors and awaits that day when the faithful shall rise and walk in newness of life.

At the time of this sad event, Missionary Schmidt and family were on leave of absence, thus leaving Missionary Dietrich in sole charge of the field. Rev. Franklin S. Dietrich, a native of Berks County, Pa., was set apart for foreign work in Trinity Lutheran Church, Reading, October 3, 1882. He reached his prospective field of labor in January, 1883. With his whole heart, the Lord helping him, he resolved to win souls for Christ. He labored at Rajahmundry and had charge of the schools until Missionary Schmidt and Rev. W. Groenning arrived.

In a report of 1884, he states that he baptized the babe of the deceased Artman; confirmed eight persons at Raj-

ahmundry; administered the Lord's Supper to 100 communicants, also to nine at Dowlaishwaram; that many desired baptism and that the work taxed him to the utmost.

When Missionaries McCready, Schmidt and Groenning arrived, Rev. Dietrich took charge of the Dowlaishwaram and the Jegurupad districts. He interested himself in the spiritual welfare of the people, earnestly contended against the evil practices of the converts, put the schools on a good basis, set the congregations in order, made tours to all the villages, and superintended the construction of houses for himself and his catechist.

In his missionary tours, in addition to considerable opposition, he suffered from exposure to the hot sun, from bad water, and from lack of proper food. He succeeded in increasing the number of schools; in introducing the Lutheran Service as part of the instruction; in encouraging the teachers and the indifferent scholars. The congregations, through the help of the children, use the service of our church. Rev. Joseph, then native pastor, and a corps of teachers assisted him in the work.

He enjoyed comparatively good health until an attack of fever or cholera, which suddenly made a change for the worse, resulted in his death, June 11, 1889. The shock was great, but the loss was greater. In his work, he had given evidence of aptness for his calling. He accommodated himself to the peculiar needs of the new converts; took special pleasure in presenting the claims of the Gospel to the non-Christian. In him the mission lost a true missionary.

Before Artman departed this life, he had met and impressed a young man, McCready by name, born and reared in India. His father being a government officer, the son received a good preliminary training in his native country. His meeting with Artman, brought him to the Theological Seminary in Philadelphia, in 1881. When his course was completed, he was ordained during the meeting of the Ministerium of Pennsylvania, at Pottstown. After the

farewell services, at the same place, he departed for India, visiting his relatives in Scotland on the way, and reaching Rajahmundry October 18, 1884.

Rev. J. F. McCready* having been assigned to the Tallapudi district, took charge of that field, until the death of Artman made it necessary for him to serve temporarily as teacher in the schools. He has since resumed his work in the field assigned to him. He has built a handsome church, and the boys from his district are said to be the best prepared at the Seminary. He speaks the Telugu better than many natives. This shows that the district received careful attention under his direction.

William Groenning, born at Guntur, September 29, 1852, was the son of the honored Rev. C. W. Groenning. Before he had reached his second year, he spoke German, English and Telugu. At the age of four, while visiting the bazaar with his father, he warned the people to turn from idols and told them to worship Christ. His parents paid a visit to Germany in 1858, and before returning to India, made provision for the son's education in Germany.

When his parents withdrew from active mission work, they took their son to their own home at Hadersleben, Schleswig. He prepared for the university, entered Leipzig, continued at Erlangen and finished his course with high honors at Kiel. After ordination, he began to preach. As a preacher, he ranked high ; to this qualification must be added his great proficiency in church music.

Meanwhile the subject of missions had not escaped him. His desire to become a missionary was partly gratified when he became assistant to Director Hoeber of the Brecklum Mission Seminary. At the death of the director, Groenning succeed him. The field, formerly occupied by three men, included the position of professor, house-father, chorister, correspondent, editor, preacher and traveling

*Resigned April, 1899.

agent. He had a difficult work in hand but directed it in a commendable manner.

The mission schools did not have a regular superintendent since the death of Artman. Missionary Schmidt, having been instructed by the Foreign Mission Committee of the Council, opened correspondence with Groenning on the subject of the directorship of the mission schools; with the result that Rev. Groenning accepted the position. Before entering upon his duties, he took a course in medicine at the University of Berlin.

By his valuable experience as director of the Brecklum Seminary, with his knowledge of medicine and many other attainments, Groenning met the requirements of a fully qualified missionary as nearly as might be reasonably expected of any man. But he was not contented with a merely theoretical knowledge of the work. In order to have a clearer conception of the principles of Christian education in mission schools, he studied and served for a while in the schools of the Leipzig and Hermannsburg stations.

His arrival at Rajahmundry was the occasion of much rejoicing. A former attendant, Henry, then a chief warden in the penitentiary at Rajahmundry, hardly found words to express his pleasure at seeing his old master. In recalling incidents of Groenning's childhood, he began each remark with the words, "when master was a baby." The missionaries and the school children greeted him in most cordial terms and did everything to make comfortable the newly arrived superintendent and his wife.

Rev. Groenning easily adapted himself to his new surroundings; quickly relearned the Telugu which he had forgotten; re-organized the schools and put his knowledge of music to good use by providing standard hymns with their original German tunes. He proceeded wisely and methodically in everything he undertook. His insight of Hindu character enabled him to proceed with positiveness where others would hesitate.

He labored to put the schools on a level with those in the Leipzig and Baptist missions. He gave his whole time to the improvement of the schools. Teachers and catechists received a thorough training in religion preparatory to their entrance upon the work.

Just as the mission began to reap the benefits of his well-planned and faithfully executed work, he suddenly died, June 12, 1889. In the prime of life, God called him. Cholera had accomplished its deadly work. Of his decease, his widow writes, "He went home to his Lord and Saviour in firm faith and with a clear confession of the same."

Rev. E. Edman went to India in 1889, and retired in the Spring of 1894, on account of the ill health of his wife. He was born in Sweden, but educated at Rock Island, Ill., and subsequently studied medicine while serving a Lutheran congregation in New Haven. While in India he had charge of the Samulcotta field, and in every way showed himself to be a man of God. He is now serving a Lutheran congregation in Princeton, Ill.

Rev. C. F. Kuder was born at Laurys, Lehigh Co., Pa., on April 10, 1864. He is a graduate of Roanoke College, Salem, Va. After studying theology for two years in the Seminary at Mt. Airy, Philadelphia, he was ordained at Pottstown, in Emmanuel Lutheran Church; set apart for the special work of a missionary in St. John's Lutheran Church, Allentown, Pa., on August 31, 1891. He arrived in Rajahmundry, November 14, 1891. As superintendent of the Seminary, he did faithful work, and did much to improve its standing. A number of text books have been translated into Telugu by him. Failing health necessitated his return to America in 1898.

The arrival of two new missionaries on Christmas, 1893, brought double joy to the mission. One of them, Rev. Rudolph Arps, received his training in the Brecklum Missionary Institute. He was ordained in St. John's German Lutheran Church, Philadelphia, September 24, 1892. He was

assigned to and now labors in the Dowlaishwaram district. The other, Rev. H. E. Isaacson, studied at Upsala and Rock Island, Ill. The farewell services were held in St. Luke's Church, Philadelphia, October 2, 1892. He serves Samulcotta and the outlying district.

In 1896, Rev. E. Pohl was recalled by the Brecklum Society after laboring at Rajahmundry and district for four years. The recall was due to the fact that the Brecklum Society began a mission of its own about 200 miles north of the General Council field, and accordingly needed its missionary who had only temporarily engaged with the General Council Mission. During his short service, he proved himself to be an able and devoted missionary.

Rev. Paul Baehnisch, having received and accepted a call from the Foreign Mission Board, was duly set apart for the work. After reaching his appointed field and after spending about a year in the study of the native language, the ill health of his wife compelled him to withdraw (1894) from active missionary work.

Rev. E. H. Mueller,* a native of Augsburg, Germany, educated in his native country, and in the Theological Seminary at Mt. Airy, received his ordination (June 1, 1896) at the meeting of the Ministerium, held in Allentown, Pa. On June 3, he was solemnly set apart for his work in St. Michael's Church of the same city. After spending a few months at Strasburg in the study of medicine, he started for India, reaching Bombay October 21.

Rev. Peter Holler, formerly of Nebraska, having accepted the call of the Board of Foreign Missions, was solemnly set apart for mission work, October 5, 1897, in St. Michael's Church, Germantown, Pa. On the following day Rev. Holler departed for India.

The hope of the final conversion of India, and indeed of all heathen countries, lies in the trained natives. The native pastors are the instruments through which the great-

* Entered the service of the General Synod's India Mission.

est work of missions will be accomplished. In the General Council mission, native pastors have been employed since 1878. From 1861, the mission had only the services of native catechists and teachers.

But even as catechists, Paulus and Joseph proved themselves invaluable to the mission. During the absence of a regular missionary, between the death of Long and the arrival of Rev. Heyer, they held the people together. Their faithfulness was the reason of their promotion to the pastorate. Missionaries Schmidt and Poulsen ordained both on December 25, 1878.



THE NATIVE-BORN PASTOR, N. PAULUS.

The one, Paulus, was born in the Palnad district. Father Heyer succeeded in leading the parents to the knowledge of Christ. The son received baptism in the village of Pole Palli, twelve miles from Gurgal. Father Heyer seeing that the boy gave promise of usefulness, took special pains to educate him. When he left India, Rev.

C. W. Groenning continued the training. Never did Paulus, in his after life, give his teachers any cause to regret the labor devoted to him. His first work consisted in assisting Groenning. He married a young Christian woman of the mission. When the revenue officer needed a man to instruct his servants in the Christian religion and act as secretary, Paulus was recommended and obtained the position. When the revenue office was removed to Masulipatam, Collector J. Morris took Paulus with him. The Church of England missionary here prevailed upon Paulus, and, with the consent of the collector, he became a Bible colporteur.

Missionary Groenning, however, reminded him of his duty to the Lutheran mission, and when he had obtained his release from the English service, Paulus returned and acted as colporteur for the Lutheran mission. Later he labored at Muramunda, where he met with much success.

He accompanied Rev. Schmidt in his numerous tours. Being a good speaker, his language plain and easily understood, he could easily attract the attention of the natives. His love for the cause and the people, made him a great favorite, even the poorest longed to be with him. He never tired in seeking those in darkness. Patience, that jewel in all walks of life, but especially in that of a missionary, he possessed to a remarkable extent.

In the management of the Velpur district he displayed considerable prudence. He labored incessantly for the removal of heathen customs and the introduction of those more in accord with the spirit of Christianity. When, at last, his disease, which ended in blood poisoning, made it apparent that his labors must cease, he continued at his post, though hardly able to stand. He grew weaker and weaker until the Lord ended his affliction by taking him unto Himself. To the end, he maintained a strong faith and joyful hope of the future. He died May 25, 1897.

The other native pastor, Rev. T. Joseph, born near Madras, 1839, received his early training at the mission

school. When seven years of age, his father died. His grandparents took him into the family and sent him into Father Heyer's school at Guntur. In course of time Groenning baptized him, much to the displeasure of his grandmother. Missionary Snyder then took him into his own family, and took him along when he removed to Rajahmundry. He continued his studies, and at length, impelled by a desire for the spiritual welfare of his countrymen, began to proclaim the joyful tidings of the Saviour King.

In 1860, he was married by Rev. Unangst at Guntur. He and his wife filled the position of teachers in the girls' school. Joseph also held the position of colporteur. At the request of Groenning, he assumed the duties of catechist in the mission. This position he held until 1878, when he and Paulus were ordained to the office of the ministry. From that time until 1899, the year of his death, he had pastoral oversight of the Jegurupad district and did a good work for the Master's kingdom.

The General Council has, besides the native pastor William (ordained 1899), four native evangelists, two catechists, 137 teachers, laboring in the six districts composing the mission. All the wives of the missionaries have been and still are doing whatever they can aside from their duties as mistresses of the home, to assist the work. Mrs. Poulsen and Mrs. Schmidt rendered valuable service in instructing caste girls. Their work was the beginning of Zenana missions at Rajahmundry. In course of time, P. Ratman took charge of the instruction among the caste people. A school, with four little India girls, in a building provided for the purpose, was opened on January 20, 1882.

As early as 1881, a Zenana class of eight girls, under the instruction of Mrs. Schmidt and Mrs. Artman, had been organized, but owing to their absence on furlough, the school did not receive proper attention and finally had to be abandoned. The Mohammedan school for girls, organized by Rev. Artman in 1883, continued under rather adverse

circumstances until its re-organization by Rev. W. Groenning in 1888. It was finally abandoned in 1896.

The work has been going steadily forward. Teachers have been especially set apart for educational work. Aside from the instruction in the precious Word, the teachers, by their example, are able to impress the scholars with the importance of this and the next life. Many of the scholars carry the knowledge acquired into their homes, thereby helping to prepare a people for the reception of the Gospel.

The Zenana is the opposing barrier to successful missionary work. The system is most prominent where Mohammedanism is the strongest. "The Moslem invaders of old time forcibly added Hindu women to their harems, and, to protect their wives and daughters, the Hindus kept them indoors, until gradually the Zenana system became their own custom, and seclusion the standard of respectability." The women of the poorer class work like cattle in the fields and streets ; but as soon as a man has a comfortable income, he shuts his wife within four walls as a token of his respectability, and calls it Pardah.

Mrs. Isabella Bishop testifies : I have lived in Zenanas, and seen the daily life of the secluded women, and can speak from bitter experience of what their lives are—the intellect dwarfed, so that a woman of twenty or thirty years is more like a child of eight intellectually ; while all the worst passions of human nature are stimulated and developed in a fearful degree : jealousy, envy, murder, hate, intrigue to such an extent that in some countries I have hardly been in a woman's house without being asked for drugs with which to disfigure the favorite wife, or take away the life of the favorite's infant son. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

Paradoxical as it may seem, the down-trodden, imprisoned woman of India is, after all, the real ruler of India.

Ever the most devout upholder of Hinduism, she instils into the minds of her children, from infancy, reverence for the idols and faith in ten thousand superstitions. She maintains a watchful care over her husband, brother, son, so as to keep them steadfast to the orthodox creed. Whilst the woman of India continues to teach her infant to worship a god more evil than the worst of men, and ministers to its dawning intellect a succession of "sacred stories" outrivalling each other in loathsome details, so long will the men of India remain in fetters of superstition and infidelity.

The birth of a girl child projects a gloom over the home, brings sin and disgrace upon the mother, and causes untold anguish to the father. If a father wishes to defend himself from caste tyranny, he kills the extra girls at birth. Infanticide, though prohibited by both government and religion, is still practiced in secret to an alarming extent.

The number of children thus given over to the influence of the Zenana may be estimated from the number which are born there. Of every six infants in the world, one is born in India. Most of the child-widows also pass their beggarly existence as slaves in the Zenana. Nearly every fifth female in India is a widow. Her misery generally leads to suicide, or a life of shame.

The Moslem children are compelled to commit the Koran, of which the majority understand not a word. The Moslem women may not have the Koran explained to them. They spend a dreary existence.

Higher and louder than all the invitation calls of men comes the dying appeal of a poor heathen woman, uttered amid the gaspings of death. "Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster."

All Hindu women, whether rich or poor, are sadly neglected in time of sickness. At such a time their lot is a sad one indeed. They do not know the true Physician,

and must, accordingly, submit to treatment that is shocking in the extreme.

"Draw back many a shadowy curtain of despair, or shame, or sin;
Speak sweet messages of mercy, let the rosy daylight in;
Go and soothe away the anguish, go and kiss away the tears;
In the radiance of your smiling, let sad hearts forget their fears."

Indian women do not, may not, cannot listen to ordinary open-air preaching. At the approach of a stranger, the respectable Hindu woman will turn aside from the road, cover her face and stand with her back towards him till he has passed. The women must be reached by women.

Consequently the Zenana has become an important part of our missionary operations. The Zenana missions embrace three distinct kinds of work: Teaching women in their homes; teaching girls in the caste schools, and administering remedies and consolation to the sick inmates of the Zenana.

"For we must *share* if we would keep
That good thing from above;
Ceasing to *give*, we cease to *have*—
Such is the law of love."

The medical missionary has the key to the Zenana. The inmates of a Zenana will not go into a hospital, but a woman physician can soon gain entrance, and in gratitude for the favored relief, they readily consent to the instruction of the Zenana missionary in spiritual things.

The Woman's Home and Foreign Missionary Society, of the Ministerium of Pennsylvania, has a female medical missionary in the person of Miss Lydia Woerner, who finished (1899) a course of preparation in the Woman's Medical College at Philadelphia, and she hopes in the course of the year to enter upon her duties as medical missionary.

The work is yet in its infancy, but a good beginning has been made, and there is every reason to believe that the work will add greatly to the success of the mission.

Miss Schade has the Girls' Boarding School in charge. Miss Sadtler devotes her mornings to the superintendency

of the Caste Girls' School, and her afternoons to work among women in the Zenanas. Miss Swenson devotes all her time to work among women in their homes, in Rajahmundry principally, but also a day every week in Dowlaishwaram.

A daughter of Islam once asked a missionary, why she went from house to house, reading the Gospel to every one. She replied: "It is the Master's command." "Why do not *all* of your caste obey it?" asked the daughter of Islam. "Out of so many Christians, only *you* come here *once a week* to read to us. Oh, they will receive a very great punishment! How is it?" Referring this question from the daughter of Islam to the daughters of God, we ask, "How is it?"

"How sweet 'twill be at evening
If you and I can say;
'Lord Jesus, we've been seeking
The lambs that went astray;
Heartsore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall
And bear them safely home!'"

The caste schools, to which only children of the better classes go, have for their object the education of the caste girls in the Bible, in the catechism and the hymn book. The Hindus have started counter schools, but as yet little has been done in them. The greatest drawback to the work is the objection of the parents, or the husband, to a continuation of the study after a certain age.

The Girls' Boarding School, established by Rev. Artman, who also has the credit of starting the caste school for girls, aims to develop the pupils out of their heathen notions and surroundings, and give them a fair chance to get new ideas, before habits have been formed. Not only their training and support, but also their marriage and future work are, to a great extent, directed by the teacher of the school.

The Zenana work is looked upon with much more favor than formerly. It was a rare thing for the husbands to ask



HINDU WOMAN OF HIGH CASTE.

the Zenana sisters to teach the inmates of the Zenana, but of late this is of frequent occurrence. At first the women were taught to read, to do sewing and fancy work, and out

of consideration for this, consented to religious instruction. The sewing and fancy work have been abandoned now. Only religion is taught.

The school work received the attention of our missionaries from the very beginning. The Rev. William Groenning was the first missionary to devote all his time to the schools. He took charge on January 15, 1886, and graded the schools into five classes. The first class was known as the alphabetical class. The highest class devoted more time to religious branches. He outlined the plan of study under the following branches: Biblical History, Luther's catechism, Gospel of St. Luke, in Telugu, reading, grammar, composition and orthography, English, arithmetic, geometry, history of India, music, vocal and instrumental. The scholars, being from the low caste Pariahs, without any home training, can not take up the branches of a high school or government school, and, therefore, could not at that time take rank with them.

In the matter of religious instruction, the school surpassed the government schools. This, however, does not prove of any advantage in the government examination, since it is neutral in the matter of religion. The children of the mission school, on the other hand, were thereby fitted for the active duties of life, however humble, and instructed in the plan of salvation.

Schools are also conducted in the principal stations and in 113 villages. In them the missionaries, native pastors, Zenana sisters and native teachers are endeavoring to sow the seeds of knowledge and Gospel truth. Schools are conducted in the open air, in sheds, under trees, on the verandas of the missionaries' residences and in buildings erected for the purpose.

Since Rev. C. F. Kuder has withdrawn from the mission, the seminary, which he superintended, is under the control of Dr. Schmidt. As a training institution, the seminary is a strong factor in our missionary operations. Chil-

dren, of good character and possessed of proper qualifications, giving promise of future usefulness to the mission, are sent from the different districts to pursue the carefully prepared course of studies. Recently a course in theology has been added, by which young men are trained for the office of the ministry. Better attention can be given to the latter course, since the separation of the boys and girls into district schools.

The curriculum of the seminary shows that a great deal of attention is paid to religious instruction, especially in the higher grades. The course is divided into seven grades. At the end of the fourth, the scholar will have passed through the elementary branches; the Biblical history of the Old and New Testament and Luther's small catechism, with explanations, will have been committed, together with a number of hymns. In the remaining grades, the religious instruction is continued in Loehe's explanation of Luther's catechism, in the Pentateuch, the historical books of the Old Testament, the whole New Testament, the introduction to the Bible, Church history, hymnology, liturgics, homiletics, Christian evidences, pericopes and catechetics.

The secular branches of the highest grade include lessons in English, arithmetic, geography and history of India, Telugu, algebra, geometry, drawing and gymnastics. In addition to the school work, printing, lace and tile-making are carried on under the supervision of one or more of the missionaries.

A new seminary building is about to be erected on a piece of ground generously donated by the Rev. Dr. Schmidt. New church buildings are also in the course of erection, for one of which an "unnamed friend" has donated $8,000. The need of a hospital has long been felt and it is to be hoped that the impetus given to medical work by the Women's Missionary Society of the Pennsylvania Ministerium will also result in the erection and maintenance of a suitable hospital.

The General Council Mission is also in possession of a printing press, kindly donated by Trinity Lutheran Church, Lancaster, Pa., a typewriter, and some splendid buildings. The great need is men and means to expand the work. The foundation has been carefully laid. With proper support the future will repay all the labor which has been expended on the mission. Already the annual increase averages over 300 converts. This number could be largely increased with enlarged facilities. It is a blessed work, to gain one lost soul. Why should not this fact inspire those whom God has in other spheres of activity richly blessed with this world's goods, to give the Lord's portion to enlarge the work?

We close the history of this promising mission, with the statistics of the same, as given in the General Council report of 1897:

Number of missionaries,	7
Number of missionaries' wives,	7
Number of Zenana sisters,	3
Number of native ordained pastors,	1
Number of evangelists,	2
Number of catechists,	2
Number of teachers,	138
Number of principal stations,	7
Number of villages where schools are established,	113
Number of villages where Gospel is preached,	191
Number of adult baptisms from Oct. 1, 1896, to March 21, 1897,	136
Number of infant baptisms from Oct. 1, 1896, to March 21, 1897,	164
Number of confirmations from Oct. 1, 1896, to March 21, 1897,	39
Number of communicants,	2,002
Number of Christians,	5,036
Number of children in the schools,	2,119

CHAPTER VIII.

The Gossner (Berlin II.) Missionary Society in India.

"Thou old Adam in me die!"
"Live Lord Jesus!"

The Gossner Society, though not strictly Lutheran, has a great many Lutherans in its service. Pastor Gossner organized the Society in order to train missionaries for different missions. The founder withdrew from the Berlin Society because his plain habits and practical spirit did not approve of the extensive educational methods, the commodious quarters for the students and the society. He held that missionaries ought to support themselves by industrial work. With these objects in view, he in 1836 undertook the instruction of young men, and by 1837 he had seven married and four single missionaries prepared to labor in the foreign field at their own expense.

The first missionaries proceeded to South Australia, under the direction of Dr. Lang, a Scotch minister. The Scotch Church on the island promised to make up the deficiency in case the missionaries could not provide for their whole support. An effort to plant a Christian colony at Calcutta proved a failure. A second colony followed. While in that great city, uncertain which way to turn, the missionaries noticed men of a peculiar type among the coolies. Upon inquiry, they learned that they were Kols from Bengal.

The missionaries, who had been sent to India with the impressive instructions of Gossner,—"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up, my brethren! The Lord is coming and to every one He will say, where hast thou left the souls of these heathen? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord;"—determined to labor among the long neglected Kols. They reached Ranchi, the seat of the local government, in November, 1845. They selected a suitable spot for a misson station, which they named Bethesda.

The Kols are supposed to be the descendants of the Aryans, the first inhabitants of the country. They at one time were very successful farmers. The Hindus conquered them and compelled them to go into the hill countries of Central India. There they have lived for about twenty centuries, oppressed by Hindu and Mohammedan rulers. The majority of the 600,000 Kols are living in ignorance and superstition, slaves to the more favored in the land.

In morals, the Kols are very degraded. The marriage relation is not kept sacred; the children grow up without training; all seem to find their pleasure in the coarsest indulgence. They offer sacrifices to demons which require, formerly more than now, human victims. They are destitute of the good and abound in vice. Never was the Gospel more needed than by the Kols.

Amid discomfort and privation, building houses with their own hands, being often driven out of the villages, the missionaries labored five years without gaining a single convert. They complained to Gossner, telling him that the Kols would not accept the Gospel and asked to be sent to another field. His answer was characteristic of the man,—"Whether the Kols will be converted or not is the same to you. If they will not receive the Word, they must hear it to their condemnation. Your duty is to pray and preach to them. We at home will also pray more earnestly."

They labored on. The morning began to dawn. Four Kols came for an interview. They returned, others came, the missionaries made tours to the villages, new spiritual life began to manifest itself in every community. A number applied for baptism. They erected a house of worship. When the building began, the congregation numbered sixty, at its completion it had increased to three hundred.

During the general uprising or mutiny in 1857, the converts continued faithful in their profession. As far as the fact can be known, not one denied his Saviour, though the ridicule and cruel treatment from his countrymen might have been a sufficient reason for others with less firmness. It is said that the number of converts actually increased during the mutiny.

The mission now had passed through its fiery trials. The experience strengthened the converts. Their consistency and activity brought others. The number of Christians multiplied rapidly. In 1895, the jubilee year, they reported thirteen stations, twenty-one ordained and eighteen native pastors with 40,000 Christians under their supervision. The mission is divided into two fields. One among the Hindus and Mohammedans in the Ganges Valley; the other among the Kols of Central India. In the centers of each district, boarding schools, normal schools and theological classes are maintained; at Ranchi, is a hospital with medical missionaries.

The man who set this work in motion, and for a long time personally directed it, was John Evangelista Gossner. He was born near Augsburg, December 14, 1773, and died in Berlin, March 20, 1858. He had been trained for the priesthood in the Roman Catholic Church, and served a number of congregations. But his greatest success as a priest, preaching the evangelical doctrine, was achieved in St. Petersburg. Everyone, from the members of the royal family to the humblest peasant, attended his eloquent preaching. His popularity became so great that the au-

thorities of the Greek Church became alarmed and caused his removal.

He took up his residence in Leipzig, but the police would not allow him to remain. It is not known when he renounced the Roman errors. Even while in the service of Rome, he believed and preached the evangelical doctrine, and he would have continued therein, if his preaching had not been interdicted. Before leaving Leipzig, he quietly entered a Protestant church and partook of the Holy Communion. After he had been driven from one place to another, he came to Berlin. In his wanderings, he vainly sought the fellowship of the Moravians at Herrnhut, the Protestants at Nuremberg and at Basel. At Berlin, he became (1829) pastor of the Bethlehem Church.

This congregation, through the devotion of Gossner, became a living center for the work of God. Church extension, city missions, hospital work and deaconesses, even the preaching of the Gospel took their inspiration from it. Members of the royal family, students and artisans profited by his preaching. The greatest work of his life was yet to be undertaken.

The emphasis which he laid on personal piety left little or no room for theological training, or for distinct denominationalism in the prosecution of mission work. This position could not be maintained, yet it is interesting to note that the principle received its best possible test at the hands of Gossner. The Lutheran Church can now confidently proceed in the old and tried ways, knowing that the exceptional methods have been tried and found wanting.

His missionaries, with few exceptions, received their instruction at Halle. Many of them went into the service of other societies, and whatever success they enjoyed is credited to such societies. Others in South Africa and the Indian Archipelago labored without any visible results. The missionaries to the Kols met with the greatest success, and have brought honor and fame to Gossner and his society.

A clear head, a pious heart, energy, perseverance, system, economy, knowledge of character, were all united in the mission. Gossner possessed these traits and more. He sustained the faith of the missionaries, edited a mission paper, attended to the correspondence, conducted the finances in such a manner that the mission was conducted with the least expense. He inculcated the lesson of self-help in mission work. After a consecrated heart, he sought all the supplies for his need by making them known to God in prayer. He begged less than he prayed. His may be called a faith mission.

By faith in Christ and prayer, relying on His promises, he labored to destroy the Old Adam in himself and his neighbor, and by faith in Christ and prayer, he wanted the Lord Jesus to live in his life and that of his fellow-man. Thus Gossner fought the good fight of faith and finished his course.

THE HERMANNSBURG MISSIONARY SOCIETY.

This society has its principal field in Africa, and we would refer the reader to the history of the African Mission for a sketch of the founder, and the principles upon which the society conducts its work. The praying and working congregation of the Lueneburg Heath has become the admiration of the world. The mission activity of the "congregation of farmers" began among the Zulus of South Africa.

How did the work in India begin? In the history of the American Lutheran Mission among the Telugus, it was stated that the force of laborers had been considerably reduced, that the Rev. C. W. Groenning appealed to Harms for assistance, and that he responded by sending a missionary, Mylius by name.

When Mylius arrived in 1865, Groenning had in the meantime received word that the American Lutheran Church would provide its own missionaries. Mylius, how-

ever, did not return home, but sought out a field in the southern part of the Telugu land. Here he and others sent out to assist him, began the work of calling the attention of the heathen to the Gospel.

According to the principles of the society, the Hermannsburg missionaries supported themselves by the labor of their own hands. In Africa and Australia they succeeded, but failed in India. The dangerous climate and the excessive heat would expose them to unnecessary danger, besides the natives could do the work cheaper, and leave the missionaries unhindered in their work.

Mylius was appointed provost of the mission, and continued in that capacity until his death in 1887. The mission began with three stations; to these six others have since been added. The progress of the mission has been slow. Of the different nationalities, the Pariahs are the most accessible. The annual accessions have of late reached 600. A mission seminary, for the training of teachers and catechists, is fairly well attended. The mission reports ten missionaries, sixty-five native helpers, and 2,156 baptized members.

The organization of the "*Brecklum*" or *Schleswig-Holstein* Evangelical Lutheran Missionary Society by Rev. Jensen, dates from 1876. When the Danish-Halle Mission fell into other hands, the mission spirit in Schleswig-Holstein, which had been united to Denmark, almost died out, and the funds and men were diverted to other societies. A few quiet workers, holding in memory the labors of such missionaries from their midst as Nicholas Dal and Peter Dame in India, Riis in Africa, and Rasmus Schmidt, of the Moravian Mission, kept the flame alive. With the revival of spirituality, the mission interest again revived. The awakening was to a great extent due to the anti-rationalistic preaching of Claus Harms.

As long as Coopmann and Versmann interested themselves in arousing a sentiment for missions, the thought of

organizing a society of their own, was not entertained, but the energetic Jensen believed that the people would rather devote their offerings to a mission of their own than send them to different societies. He accordingly endeavored to organize, but no one responded. He finally succeeded, however, and the mission house, with twelve students, was opened at Brecklum in 1877 under the direction of Hoeber.

The society had to endure many hardships. After the critical time of organization had passed, the society was called upon to mourn the death of its inspector. Rev. W. Groenning, to whom we have already referred as the son of C. W. Groenning, and superintendent of the General Council mission schools, succeeded Hoeber. His term of office did not long continue. Preferring actual service in the field, he accepted the General Council's call to become superintendent of its schools.

Rev. Fiensch became Groenning's successor. Thereupon the adherents of Pastor Jensen withdrew and organized another Brecklum Society. Fiensch won back some of the seceders, but the small organization greatly missed the loss of the few. The present efficient inspector is Bahnsen.

By 1881, the first four missionaries had finished their preliminary training. Two entered the service of the Netherland Lutheran Mission in Sumatra and the other two proceeded to Bastarland to found a mission under the auspices of their society.

Bastarland had been heartily commended to the authorities of the Brecklum Society. Pohl and Bothmann set out in search of the land. They came to Rajahmundry, whence they were accompanied by the General Council missionaries, Schmidt and Artman. When they reached Bastarland, the king received them in a royal manner.

The friendly reception had been given with a purpose. His royal highness demanded money as soon as a suitable

place for a station had been selected. His demands were in proportion to his pretended friendship. When the missionaries discovered the real state of affairs, they refused to forward any more money. The king forthwith ordered them to leave the country.

The English Governor Gay advised them to proceed to Jeypore. On the way thither they suffered many hardships; for weeks, they had no other shelter except that of trees. When they reached Koraput, a village and trading post in the Jeypore hills, they decided to remain for a season. The sickness of Bothmann and removal of both Bothmann and Pohl to Madras for recuperation, brought the work at Koraput to a standstill.

When their health was sufficiently restored, they started out a second time for Jeypore. After traveling many miles they reached Salur, a town of about 6,000 inhabitants. They there decided to interrupt the journey and to present the claims of Christianity. Rev. Pohl engaged in teaching and preaching, and Missionary Bothmann spent most of his time in cultivating the soil. The work in both fields brought good returns. They had gathered a number of children in the schools and impressed a number of the natives with the importance of the Christian religion.

The arrival of two additional missionaries, Reimers and Thomson, made it possible for them to provide for the station at Koraput. Another band of missionaries arrived just as the English authorities cast the Rajah of Bastar into prison. The country which three years before closed its doors through an avaricious ruler now opened them and cordially invited the Gospel messengers to come in that its people too might know the truth.

In the Bastarland, no written language existed. The missionaries began by moulding the native speech into form, but the difficulties to be overcome made their progress very slow. Just as the language difficulty had been to a great extent overcome, another difficulty, that of the

wandering evangelists, presented itself. This has become an untold evil in mission work. Self-styled and self-called evangelists prevail upon credulous men and women to become evangelists in heathen lands; wandering from village to village, they urge the natives to accept Christ and then proceed to another village. This frequently interferes with the regular work of the missionary and where that is not the case, the "new born babes" are left to starve for lack of the sincere milk of the Word.

The Salur station is in Telugu district, a few hundred miles from Rajahmundry. The Koraput district, where the Uriga dialect is spoken, is steadily growing in spite of the many trials. The other station is in Bastarland. The seven stations of the society are manned by eleven missionaries, who are sowing the precious seed of the Gospel preparatory to the harvest. Already the Christians number over 500.

The *Scandinavian Santal Mission* under the Dane, Hans Peter Boerresen, and the Norwegian, Lars Olsen Skrefsrud, is in a prosperous condition. This mission was organized in 1867, because the above named missionaries in the service of the Gossner mission, were ordered, contrary to agreement, to separate fields of labor. Withdrawing from the Gossner society, and finding all the other societies reluctant to engage them, even though they offered to work without a salary, they organized "The Indian Home Mission to the Santals."

The English Baptists at first aided them, but when they learned that the missionaries desired to remain Lutheran and conduct a Lutheran Mission, they withdrew their support. The plan of their work is to mingle with the people as much as possible. They eat and sleep with the natives, accompany them in their hunting expeditions and in every possible way, try to gain their confidence. During the great famine of 1873, the government intrusted the mission with the distribution of the relief funds. In this way,

the missionaries also had a good opportunity to break the Bread of Life to the many hungry souls.

The great evil among the Santals is intoxication. The missionaries used their influence with the government and succeeded in suppressing the evil. The bishops of the respective countries to which the missionaries belong, have recognized their work and ordained them. In the Ebenezer Station, the old building proved too small. A large cathedral now marks the spot. The mission has a large high school, divided into two departments. The boys' department is superintended by Dr. E. Herrmann, and that of the girls by Mrs. Boerresen.

A branch mission has been organized in Assam, composed of Santal Christians who have removed thither from the Ebenezer station. The colony now numbers about 1,500 souls. From this colony mission work has been extended to the neighboring Mecks. The members of the mission find employment in tea cultivation.

The Santal Mission has sixteen stations. With these are connected schools and churches. There are six European and four native ordained missionaries in charge of the 10,700 Christians. Eighteen deaconesses, eighty traveling mission agents, ten catechists, thirteen teachers, and a few physicians, assist in the work.

The *Evangelical Fatherland Institute* is a Swedish organization. Organized in 1856, it originally labored in the interest of inner missions. When, at the third anniversary, the question was asked, "By what means may the best interests of the Swedish Church be furthered?" Dr. Fjellsted replied, "Foreign missions are the best means."

The foreign work was taken up the following year. Whence should they obtain missionaries? The attempt to train their men at Herrmannsburg did not meet with approval. The society accordingly provided its own institution, and opened it in 1862. The society also publishes its own mission paper.

Abyssinia was supposed to be a suitable field, but the unsettled state of affairs obstructed the work of the mission. Withdrawing from Abyssinia, the society sent its missionaries to Central India to work among the Ghonds. The missionaries were Edman, Ungerth and Ericks. Seven others followed, four lay helpers and three Zenana sisters. The present force numbers nineteen missionaries, twelve native male helpers, and thirteen female workers. The number of adherents is 126, scholars 261.

It may not be out of place to mention in this connection that the work in Abyssinia has again been resumed by Pastor Hylander. The sixteen missionaries in East Africa and their twenty-one native assistants labor, beside the field in Abyssinia, among the Gallas, the Kunama and the Schanquala people, and on a few stations in Massowa.

The *Swedish Church Mission* sends money and men to the Leipzig society, and began (1876) a mission of its own among the natives of South India. About 600 converts are reported. A number of smaller Scandinavian societies send money and laborers to different societies and different countries. The majority of them are unionistic, and though not lacking in zeal, do not have the true aim, principle and method of mission work.

The mission history of Denmark always has an air of antiquity about it. Greenland, Tranquebar, St. Thomas, Sirampore and the Gold Coast were Danish possessions. Many of the Danish kings interested themselves in mission work among the natives on their territory. The mission spirit, however, became weak as rationalism waxed strong. When faith in God revived, missionary activity again manifested itself.

The recent organized effort for missions did not come through the Mission College. With a noble history back of it, the college ought to have been the first to begin. But its light, which shone so brightly during the Danish-Halle mission period, had gone out. Whatever life remained was

spent in opposition to the independent mission movement. When the college at last disbanded, and the church work was placed into the hands of the "Cultus Ministerium," the Danish societies could work with greater freedom and more success.

The *Danish Missionary Society*, organized by Rev. Roenne in 1821, devoted its funds originally to the missions of the Basel, Leipzig and the Moravian societies. Later it took Missionary Ochs, who had left the Leipzig Mission in Tranquebar, into its service. The society has many branch organizations, and has considerable money at its disposal. Dr. Kalkar is the efficient director.

Missionary Ochs did not long continue. He sold his interest in the station, "Bethany," to the society, and occupied his time in teaching the new arrivals. Another station was opened and called "Siloam." The English Baptists sold them one of their stations in 1882, thus enlarging the mission field. The effort to reach the high caste Hindus did not meet with any success. The India Mission, composed of Pariahs, has five stations, in which are found about 1,000 baptized members. The work, as is the case in most Protestant missions, is greatly hampered by the unscrupulous methods of the Roman missionaries.

In Missionary *Loewenthal*, we have a fair example of a missionary whose aim it is, first to civilize the heathen, and then give him the Christian religion. An independent Mission Committee sent him to Velore, India, with the understanding that he make men out of the heathen before he attempts to make Christians out of them. Earnest as he was, Loewenthal soon gave up in despair, and began to pursue the Scriptural plan of making not only Christians, but also men out of the natives. This so disheartened the committee that it withdrew its support, and gave mission work to the winds.

The missionary continued at his headquarters in Velore. With the assistance of three native helpers, he is able to

extend his work into forty villages. The number of Christians is as yet small.

In 1884 *Hans Poulsen* and *Hans Jensen* were sent out to found a mission among the Red Karens, but the unhealthy climate proved fatal to many. The missionaries who escaped death could not continue. The field had to be abandoned before any baptisms took place.

We are glad to record that the spirit of the fathers is again reasserting itself in the domain of missions. There should be more unity of effort in Danish missions. The plan of Dr. Kalkar to unite all the organizations of Scandinavia, as is now the case on a small scale in the Santal mission, would greatly strengthen their present fields and bring forth better results. The Danish Church, instead of having a field here or there with one missionary, as, for example, Loewenthal and Andersen, could center its forces and again become a power in the mission field.

The Evangelical Lutheran *Synod of Missouri* recently undertook to establish a mission of its own among the Tamil people in South India. Four missionaries from the Leipzig mission entered the service of the Synod of Missouri and are now laboring in two stations, adjoining the Leipzig mission territory.

What more shall we say about India? The greatest success is among the aboriginal tribes. Hinduism, Islam and Christianity are all aiming to gain the largest portion of them. As for the rest, the advantages about balance the difficulties. The dominion of the English has been a great help to all forms of missionary work. The natives are very religious and infused with our own Aryan blood. These are reasons and advantages which it were well to remember in supporting the work. But the disadvantages and hindrances must also be borne in mind when we are disposed to criticise the slow progress of the work.

It has been well said that the Church of India will save her people, but before the Church can save, we must first

establish the Church of India. Paul and his successors brought the Church to Europe, and in a few centuries it became a controlling factor. The same may be done for India. Gladly ought we to aid a work which will, in the course of time, bring a kingdom, with millions of its subjects, to the feet of the blessed Master.

CHAPTER IX.

Missions In Africa.

Leaving India and going toward the West, the vast continent of Africa lies before us: a country with an area of over 11,000,000 square miles, almost balanced upon the equator, where the vast tracts of the soil are like a "furnace bed" and the wind which passes over it like a "furnace breath."

The story of its exploration goes back to the fifteenth century. The Portuguese were the first to explore parts of the West and East Coasts, and to venture somewhat into the interior. In the seventeenth century, the Dutch explored the Cape of Good Hope. Messrs. Bruce, Park, Krapf and Rebmann were the first modern explorers of interior Africa. In 1849, David Livingstone began his explorations, which extended over a period of twenty-four years. He died in Africa in 1873. His heart lies buried under a tree at Ilala, and the remains repose in the Westminster Abbey.

The most prominent explorers since Livingstone are Burton, Speke, Grant, Baker, Schweinfurth, Stanley, Cameron, and Thomson. At the present time, there are at least fifteen exploring parties conducting operations in Africa. Every European Government has men engaged in the work of exploration, endeavoring to discover the possibilities of their new possessions.

The territory of Africa is divided as follows: Morocco, the Soudan States, the South African Republic, and the

Orange Free State, are independent; Egypt is tributary to Turkey, and the Congo Free State is under the sovereignty of the King of the Belgians; of the remainder, France owns more than 3,000,000 square miles; Great Britain, over 2,000,000; Germany, almost 2,000,000; Portugal and Italy each, almost 2,000,000; Spain, almost a quarter of a million.



DR. DAVID LIVINGSTONE.

The population, almost 200,000,000, is classified into six groups. The Hamitic group in North Africa; the Semitic group in North Africa and the valley of the Nile, principally followers of Mohammed and speaking the Arabic language; the Nuba and the Fulah group in the eastern Soudan; the Negro group in the West and North Central Africa, using 195 distinct languages and forty-nine dialects; and the Hottentot group, in the southern ex-

tremity of Africa—the lowest in the scale of civilization. The Bible has been wholly translated into thirteen, partly into sixty-six of the 591 languages and dialects of the continent.

One-half of the native population is given to brutality and deeds of violence. The aim of life is to subjugate and enslave. Africa is the continent of slavery. For debt, crimes and other wrongs, a neighbor becomes his neighbor's slave. Expeditions are made, not so much for the purpose of raiding and of avenging wrongs, of securing food and treasures, as for barter in human beings. The Portuguese were the first bidders, the Spaniards followed the custom, the French imitated their neighbors, and the English outbid them all.

It is estimated that during the last three centuries, more than 40,000,000 human beings have been forced from their native homes into foreign slavery, not to take into consideration the innumerable lives that were lost in bringing them to market. It is reported that the trade has never been so thriving as at present.

In the raid for human booty, the young and healthy are seized ; the aged and infirm are left to starve ; houses are set on fire ; a chain-gang is formed, iron neck-rings or rough wooden yokes connect the different victims, and then the march to the market place begins. The bodies of the captives are torn with thorns in the jungles and cut with the driver's lash. The more feeble, exhausted from loss of blood or from lack of food, are dispatched with the sword as the easiest method of disposal. Those who survive the ordeal are exchanged for the merest trifle, frequently plunder which could not be disposed of in any other way.

Such traffic in souls severs all human ties of relationship, and is frequently the cause of the many intertribal feuds and wars. It spreads desolation and leaves misery behind. It has been characterized as the most monstrous form of wickedness known in the annals of depravity. Af-

rican history has, for years, been one of wrongs. When the staple commodity is human beings, and when five pounds of powder will buy one of them, when the Mohammedans make believe that they are entitled to capture and sell the idolators to serve as beasts of burden ; then it is high time for civilized men, not to speak of Christians, to raise their voices against the practice, and adopt plans by which the horrible traffic may be prohibited.

We are glad to state that Great Britian, which formerly had the greatest interest in the game, has somewhat relented, and, having been brought to its senses by such men as Livingstone and Stanley, is now doing more than any other country to heal the "open sore." Other countries, especially the United States, have organized societies, which have for their object the extermination of slavery.

Besides the evil of the slave traffic, parts of Africa are given to gross immorality between the sexes. Where this is repressed, the stream of lust follows the channel of unnatural vices. So appalling are the excesses, so great their extent, that the details about them can not be written. The African is indolent, unless he can plunder or fight. In the art of plunder, he displays great cunning. He is never happier than when he can practice deceit.

The women of Africa are not merely slaves but counted with dogs and cows. A cow can be purchased for ten blue glass beads, but five are considered a fair price for a woman. As far as honor goes, she can be very thankful if she is permitted to eat with the dogs, and if she is not thrown alive into her husband's grave.

The family life is little above that of brutes. Parental training, if there is any at all, consists in making the children adepts in vice. The children grow up with every opportunity for a life of lust. The advent of twins creates consternation. The mother is disgraced for life and the twin babies are thrown into the woods to die. If a child is born with a tooth, its doom is sealed. In some districts,

if it cuts the upper teeth first, or in other districts if it cuts the lower teeth first, it is put out of the way.

In Central Africa the horrors of cannibalism are still practiced. The aged, the lame, and the blind are not allowed to live. At the first sign of approaching old age, the parents are eaten by the children. In most of the mud huts of the West Coast, pieces of human bodies are kept just as we keep meat in the larder. These "human leopards" enjoy many a feast, the principle article of which is the flesh of human beings. By far the greatest number of lives are sacrificed upon the death of a king, and at festivals. As many as 208 victims are sacrificed at one time.

The persons suspected of wrong-doing are put through the most cruel ordeals. Criminals are also punished in the most barbarous fashion. The captives of war, after being deprived of their limbs, are left a prey to the vultures. The bloody feuds between tribes are another source of brutality. All misfortunes and disease are ascribed to the evil spirits. The supposed relief from these is obtained by the devil-doctor and the magician. Quackery, such as they practice, is the only remedy.

The religions of Africa, in the main, do not require the worship of idols, but the worship may rather be classed under the general name of fetichism. A fetich is a material substance which is supposed to contain a spirit and this spirit, either for good or evil, possesses supernatural powers. Almost every object may become a fetich. The African natives literally "bow down to wood and stone." They hold the fetich in superstitious reverence and propitiate it by continual sacrifices.

Mohammedanism has a large following in North Africa, the Soudan and on the East and West Coast. It dates its introduction from the time of the Moslem invasion in the seventh century. With respect to the converts from fetichism, the Mohammedan religion has lifted them upon a higher moral level, but, with respect to the converts from

Christian communities, it has degraded them to such a level that they are little better than the heathen about them.

The Christians number about three and one-half millions. One-half of these are Copts and Abyssinians. The remainder may be divided between the Roman Catholics and Protestants. There are about a million Jews along the shores of the Mediterranean, and about a quarter of a million Hindus on the East Coast.

When Ziegenbalg and Pluetschau, the pioneers of the Danish-Halle mission at Tranquebar, touched at Cape Town, on their way to India, 1706, they were surprised to find that the Dutch masters did not allow the slaves to be baptized. The missionaries could do nothing but pray God to have mercy on the neglected heathen. The published account of this visit led to the beginning of the Moravian mission among the Hottentots in 1737.

This mission is antedated by that of Peter Heyling. In 1632 he went to Egypt, studied Arabic under the archbishop of Cairo, traveled among Catholics and Copts, but was soon persecuted as a heretic. In 1634, he went to Abyssinia, and undertook the education of a number of young men. He translated the Gospel of St. John into Amharic, labored with considerable success for a number of years, and then disappeared.

The first effort of the Moravians had to be abandoned on account of the deadly climate and the opposition of the Dutch masters. A second effort, made in 1792, was more successful. During the nineteenth century all the leading denominations have established missions in different parts of Africa. There are at present forty-two Protestant missionary societies represented, employing 1,168 missionaries on a thousand stations, with about a million adherents

What a contrast between the Africa of ancient history and of the early days of Christianity, and the Africa of today! Comparing Africa in the days of Clement, Cyprian, Tertullian, Athanasius and Augustine to the "Dark

Continent" of the present, what a sad contrast! The object lesson is drawn in lines that cannot be mistaken. "Promulgation or death is everywhere the alternative." The Christians living along the upper border did not give the Gospel to the interior tribes and the Lord extinguished the light of the Gospel in their midst, allowed the Mohammedans to enslave them until darkness enshrouds the greater part of the continent.

West Africa is noted for its fine natural scenery. The climate is seldom oppressive. Alternate land and sea breezes blow fresh every day. The inhabitants, though greatly debased by heathenism, are not to be ranked among the lowest. Selfishness, however, has full sway; falsehood is universal; theft, fraud and intemperance are considered praiseworthy acts. Fetich worship, witchcraft and superstition are common.

In this region the *Basel*, the *Bremen* and the *General Synod* societies have flourishing missions. On December 18, 1828, four missionaries of the Basel Society landed on the Gold Coast. The Danish authorities, who were in possession of a part of the Gold Coast, invited the Basel missionaries to begin a mission. When they arrived, there was little to cheer them. The foreigners lived with native women and their children grew up like the neglected heathen children alongside of them. The chaplains of the colonies, it is true, baptized the children, but made no other provision for them. The missionaries did everything to improve the state of things, but the hope of success was better among the actual non-Christians.

The missionaries consequently began to study the native language and went in search of a suitable place for a station. Death, however, prevented the immediate planting of a station. Within two years only one out of the four missionaries remained. To him was left the question of retiring or remaining. He responded, "I will remain." That one happened to be Riis, the Lutheran missionary from

Schleswig-Holstein. He proceeded some distance into the interior and began to work among the negroes. His pleasure knew no bounds, when he saw two missionaries arrive to assist him, and with them, his future wife. In less than two years the two additional missionaries succumbed to the climate, thus leaving Riis again the only missionary in the field. Additional laborers arrived. Ten years had passed, years of sacrifice too, during which time the graves of the missionaries became more numerous than the converts. Twice Riis was the only "doorkeeper" on the Gold Coast.

With a sad heart, he returned home to consult about the future of the mission. It was resolved to transplant a colony of negroes, from the West Indies, as an aid and example to the natives. Twenty-four persons composed the colony. Though they did not meet the expectation of the friends of the plan, they, nevertheless, did faithful service.

The work began to bear fruit. At home greater interest was manifested, additional missionaries were sent. They took courage and labored with greater zeal. When they sought in vain for a word in the native language to express the idea of faith, they combined the words for "take" and "eat" into one, and thus taught the essence of Christianity. But the hardness of the human heart and the intertribal feuds formed an almost insurmountable barrier to their work.

The work has continued for fifty years. During that period, thirty-nine of the 138 missionaries found graves in African soil; fifty were obliged to return by reason of failing health. In 1895, the fatal climate of the interior robbed the mission of eleven faithful laborers. There are ten principal stations, thirty-eight male and twenty-one female laborers. Recently an opening has also been effected in Asante. The number of converts is almost 14,000.

The Basel Society also cultivates a successful field among the Cameroons. The Baptist congregations trans-

ferred to it, were expected to furnish a good working basis, but the plan failed. Through the earnest efforts of the missionaries among the natives, the Basel Society has obtained good results. The field contains four stations, ten missionaries, three female helpers and about 1,300 members. A large number of chapels are in course of erection to accommodate the growing membership.

Adjoining the Gold Coast is the Slave Coast of West Africa. Since 1847, the missionaries of the Bremen, or North German, Missionary Society look after this field. The abandonment of its fields in East India, 1847, and in New Zealand, 1894, left the Bremen Society free to devote all its time and money on the Ewe people along the Slave Coast. The missionaries, of whom there are at present fourteen, have accomplished a noble work in translating the New Testament and parts of the Old Testament into the Ewe language. The mission has its three stations, partly on English and partly on German possessions. The number of converts is 1,623; deaconesses, 4; and school children, 800.

The General Synod, since 1860, conducts a successful mission on the West Coast of Africa in the Republic of Liberia. An industrial department is the special feature of the work in this field. The authorities claim that it is utterly useless to attempt the education and Christianization of the people without, at the same time, teaching them agriculture, or the mechanical arts, so that they may of themselves be able to meet and supply the wants created by a Christian civilization.

The mission owns nearly 500 acres of land, on part of which are planted 60,000 coffee trees. Almost a thousand acres adjoining the mission are owned and cultivated by members of the congregation in the Muhlenberg Mission. An effort has been made to provide for the industrial training of the girls. It is wonderful to think that native converts would promote such an enterprise, planning and

serving on the Building Committee for the purpose of providing educational facilities for their girls. In one of the outlying districts the native Christians, without any outside help, built for themselves a neat little church.

By this plan, the natives accommodate themselves in some measure to the conditions and requirements of civilization and overcome indolence, one of the formidable barriers to mission work. The mission still hopes "to raise men's bodies by raising souls," but to retain the convert and to make a useful Christian out of the native, he must be taught in manual training, as well as in Bible truth.

Reports from industrial missions of other denominations do not give such encouraging results as are found in the Muhlenberg Mission. "The results have, as a whole, been disappointing." The reasons assigned are the much greater outlay required than had been anticipated, the unfitness of some missionaries and the discouragement of the natives. In view of this, the General Synod can be justly proud of the industrial department of its African Mission.

Dr. Day was, until his death, the general superintendent of the mission. Rev. Goll, manager of the farm and industrial school; Rev. Pohlmann, M. D., pastor of the mission church and physician to the mission; Rev. Beck, pastor of St. Paul's Church in one of the other stations, and principal of the mission school, with Misses Davis and Leer, Sharp, assistant teachers; and Albert Massey, overseer of the farm, compose the staff of workers.

In one of Dr. Day's reports it is stated that he could baptize half the population of the whole region, if he were so minded, but the great work is to educate and develop the converts in the new life. He estimates that about 3,000 people are under the Christian influence of the mission.

The Emma V. Day Memorial Fund, toward the establishment of a hospital, and the Emma V. Day Industrial School Fund, toward the education of native African girls for mission work, are signs of prosperity. Another favor-

able outlook for the field, is the manifest disposition of the young people to settle down, become owners of land and acquire homes.

This mission was undertaken at the prayerful entreaty of Morris Officer, who visited individuals, congregations and synods, in behalf of what he believed to be his God-given work in Africa. When he ascended (1860) St. Paul River, he saw native towns everywhere. Around these Liberian settlements were thousands for whose conversion little was done. Rev. Officer set himself to the task of securing a tract of land, erecting a log house, opening a school for native and Liberian children, but the tropical climate soon forced him home. Others followed; they, too, had to leave after a short sojourn.

When the late Dr. Day entered upon his extended career of twenty-five years of labor, the mission began to grow. During his life-time nearly a thousand boys and girls were received into the mission. If the mission would have had a sufficient force to attend to the increasing needs of the work, the results would have been much greater. For lack of laborers, the membership can only be slowly increased.

CHAPTER X.

Missions in South Africa.

The "Jamison raid" has brought South Africa before the world in a manner that would have been impossible in any other way. Surely the traffic in human souls is not arousing such attention. South Africa has a white population of over half a million. Of these 400,000 live in British Cape Colony, 120,000 in the Transvaal, or the South African Republic, and 80,000 in the Orange Republic. They originally came from Germany, France, England, Holland, Portugal and other European countries. They style themselves Africanders.

The native population amounts to about four and one-half million, of which a tenth is either of Christian parentage or belongs to the mission. The natives are divided into three distinct races: The Hottentot, the Bushman and the Bantu family. The Hottentots are the original settlers. The principal branches of the Bantu family are the Kafir, the Namaqua and Herero. The Bushmen belong to the pigmy races. They are the gypsies of South Africa.

The Hottentots received their name out of derision from the Dutch settlers. Their own name is Koi-Koin, *i. e.*, men. They, in common with the Bantu family, have wooly hair, but differ from that family in having narrow foreheads, high cheek bones, pointed chin and lips, less prominent than among the negroes proper. They are

fairer in complexion than the negro. Their hands and feet are quite small.

The Bushmen are characterized by filthiness and laziness. When absent from their caves at night, they cover themselves with sand or make a shelter of branches and



A BUSHMAN.

brushwood in a thicket. Frequently they are compelled to feed on ants' eggs, locusts and snakes. They have no civil organization, no chiefs, and are the common prey of the neighboring tribes. They have neither temple nor altar; scarcely a vestige of a religion remains.

The Bushman's hut, in the form of a bee-hive, is a low frame work of sticks planted into the ground, bound to-

gether at the top and covered with rush mats. The Africans are nearly all familiar with the smelting and working of iron. Their food consists of fruits and roots. The men and women eat apart. As an evidence of mourning, they cut off the joints of their fingers. The aged and infirm are left to starve in waste places. The Hottentot is fond of music, lighthearted, indolent and very slovenly. His greatest weakness lies in the indulgence of strong drink.

Rev. George Schmidt, a missionary of the Moravian Brethren, reached Cape Town in 1737. The London Society entered in 1799. The Rhenish Society, upon invitation from Dr. Philip, the superintendent of the stations, belonging to the London Society, sent out its first missionaries in 1829. They occupy the western part of Cape Colony. Their first station was at Stellenbosch. The work at first made slow progress. At one time it was proposed to transfer the field to the Dutch Reformed Church, but the rapid development of the mission within recent years has put an end to that plan. Education has been made the prominent feature of the mission. There are now ten stations in the Colony, twelve ordained missionaries and forty-three native helpers. The Christians number 13,900.

The Namaqua and Herero tribes live on the tablelands of German Southwest Africa. Christian and Abraham Albrecht began their missionary labors among them, 1806, under the auspices of the London Missionary Society. The Wesleyans entered the same field in 1834. In 1840, the London Society and the Wesleyans transferred their stations to the *Rhenish Society*. Since then the Rhenish missionaries have labored hard and successfully. The work has made such progress that its great value has been recognized and publicly acknowledged by one of the prominent officials in the service of the German government. The mission reports thirteen principal stations, twelve ordained missionaries and 9,000 members.



GIRLS' SCHOOL AT STELLENBOSCH.

The tribes at first opposed every attempt at approach. When the missionaries gained access, the nomadic and marauding habits of the natives made the work of little consequence. They, however, toiled on, and now they rejoice in a bountiful harvest.

Through the visit of Missionary Hahn, distinguished for his services among the Hereros, of the Rhenish Society, to Helsingfors, Finland, 1867, an interest in the missions of South Africa was aroused. He enlisted the services of the Finnish Lutherans in behalf of the Ovambo people and their neighbors, the Herero tribes. They resolved to found a mission in Ovambo. Five mission students and three colonists, after tarrying awhile in the Mission Institute at Barmen, Germany, proceeded with their friend Hahn to South Africa.

The Finns, having been joined by their countrymen, Malstrom and Jurwelin, who had preceded them with the intention of laboring under the Rhenish Society, started the Ovambo Mission with ten laborers. The missionaries began work at three stations. Two of these had to be abandoned; in the third, they labored thirteen years before they could make a convert. The opposition was so great, that the first two converts had to be taken beyond the borders for baptism. The rulers at length became friendly, the services were well attended and a sentiment favorable to Christianity was created. The catechism and portions of the Bible are now read in the Ovambo dialect. The work is making steady progress, but for the sake of assuring permanency, the Ovambo Mission is conducted, since 1892, in connection with the Rhenish Mission.

The *Berlin Society* has its principal mission in South Africa. It sent its first missionaries to this district in 1834. In its six synods, Cape Colony, Kaffraria, Orange-Free State, South Transvaal, North Transvaal and Natal, a steady growth is reported. The congregations belonging to the synods are composed of a mixed population. They are,

with the exception of the native element, Diaspora congregations and generally self-supporting. There are about sixty stations, eighty missionaries, and 28,315 church members. The baptized population numbers about 50,000 souls.

The Berlin Society has also exclusively mission stations at Kimberly. The place is celebrated for its extensive diamond mines. At this place was found "The Star of South Africa," a diamond valued at $56,000. The population is a floating one, and very little progress either in Diaspora or foreign work can be made. Two stations, one at Kimberly and one at Beaconsfield in the same district, under Missionary Meyer, have a baptized membership of about a thousand.

The predominant race of South Africa is the Kafir tribe. The Kafirs are warlike and nomadic, tall and well formed. Their color is dark-brown, and the hair wooly. They are thoroughly organized, and show great valor in battle, to which fact the English and the Dutch can well testify. They are superstitious, untruthful and lazy. The favorite pastimes are hunting, dancing and drinking.

The Zulu Kafirs dwell on the east coast of South Africa. They number about 600,000. The Zulu country is pre-eminent for the beauty of its landscapes, the fertility of its soil and its healthy climate. The mountains are in the form of table-lands ; table rises above table as they recede into the distance.

The natives are regular in their features, tall of stature and erect in carriage. A few feathers upon the head, a profusion of beads upon different parts of the body, a small piece of leather about the loins, a brass ring on the wrist, a hair-covered strap about the ankles, constitute about as much of dress as any native cares to wear.

Their mode of life is degrading. The men are only limited in the number of wives by the number of cattle they possess. Every daughter is counted as so many head of

cattle, and is given to the man who offers the largest number in exchange. Many evils are connected with the trade. Lying, stealing and murder are common. They spend their time in dancing, singing impure songs, drinking beer and lewd conversation. Their dwellings are shaped like hemispheres. They have but one opening, which is made to answer for door, window and chimney. In the manufacture of baskets and mats, shields and spears, they show



KAFIR HUTS.

considerable skill. With little instruction, they can be taught many of the useful arts.

The *Norwegian Lutheran Missionary Society* began work among the Zulus in 1844. At first the field had to be abandoned by reason of the fruitlessness of the effort. Missionary Schreuder, after an unsuccessful effort in China, went to the abandoned field and established a station in Zulu and Natal land. When Bishop Schreuder withdrew, on account of differences, from the Norwegian Lutheran Missionary Society, he continued independently among the

Zulus. The mission is loyal to the State Church, only that its work is supported by the Norwegian Church in general, without reference to any society. The Norwegians of America send offerings in support of the independent mission. The membership of the mission is about 600.

Many attempts at organization had been made before the Norwegian Missionary Society could be called into existence. Notably were those of Bishop Budde, of Drontheim, and Rev. H. C. Knudsen. The organization could not be effected until Haugvaldstadt, a veritable patriarch, living at Stavanger, with youthful fire aroused the mission friends to the support of a missionary society. The central organization was formed in 1842. It has for its object the extension of Christ's kingdom among the non-Christian and the establishment of a seminary for the training of its missionaries. The society has no less than 900 auxiliary and almost 24,000 woman's auxiliary societies. By far the greater portion of the income is derived from the woman's societies. The offerings designated as "mission lambs," "mission bees," "mission flowers," "mission fields," "mission nets," indicate in what way the offerings are mainly brought together.

The Norwegian Society has continued its work among the Zulus under many reverses. Many of them are incidental to all missions, but the withdrawal of Schreuder has divided the foreign field and the interest at home. By patient work, eleven stations have been established, thirty-seven preaching places, twenty-four schools, thirty-three native teachers and about 1,000 members are reported.

At the first meeting of the Synod of the Swedish State Church, 1868, it was resolved that Foreign Missions should be the concern of the whole Church. It undertook, through its society, to provide for the Laplanders in the Swedish dominions. In the interest of concentrated effort, the Synod at first sent its offerings to the Leipzig Society. It was soon discovered that the interest could be better

maintained by having a field of its own. Accordingly a missionary of the *Swedish Church Missionary Society* was sent to Zululand in 1876. Others followed and stations were established at Oscarberg, Applesbosch, Dundee Coalfields, and other places. In Natal it has four stations and one in Zululand. The four missionaries have gathered 210 members into the mission and 150 children into the schools.

The missionaries of the *Hermannsburg Missionary Society*, on the mission ship "Candace," started for South Africa, 1853. After vainly endeavoring to establish a mission among the Gallas, they were encouraged by the Berlin missionaries to begin among the Zulus. Missionary Schreuder, of the Norwegian mission, advised them to go farther inland, since it would be impossible to get the king's permission for the establishment of another mission.

Finding the establishment of a mission in Zululand impractical, they proceeded to the northern part of Natal. In order to secure themselves, they purchased a tract of land, containing upwards of 6,000 acres, for $3,000, and gave it the suggestive name, "Perseverance." They took possession with a joyful heart and with united effort began to build a temporary home until a permanent structure could be erected. One took charge of the farm work, another of the garden, another of the kitchen. Some served as carpenters, others as masons. The soil rewarded their labors on it by an abundant yield of grain and vegetables.

During the day, the missionaries toiled at manual labor; in the evening they might be seen on their trunks, digging away at the roots of the native language. The Berlin missionary, Posselt, aided them in this work by his personal instruction, using the grammar which he had prepared. The missionaries, safely housed in their new home, soon mastered the language to such an extent that they could engage in direct mission work.

The first station was planted near the Tugela River, the boundary line between Natal and Zululand, and received

the name—Hermannsburg. The mode of living at the mission was modelled after that which had been practiced by the "Brethren of the Common Life." The pressure of circumstances, beyond its control, led the Mission Board, after an experiment of fifteen years, to give up the community and provide separate homes for the colonists and missionaries. The joint and general bachelordom was cheerfully dissolved when the good ship, "Candace," arrived, 1856, having on board a fresh supply of provisions, additional colonists, and among them enough brides to supply each of the missionaries. On November 25, 1856, the joint wedding ceremony and festivities took place. It is not presuming too much to state that the day was very interesting—at least to the missionaries.

Before the missionaries were able to converse with the Zulu Kafirs, they had the privilege to give Christian instruction to a few natives conversant with the Dutch language. These were baptized and added to the mission. After the language was acquired, new stations were established, but only a few of the natives could be induced to attend the preaching of the word. Even when the preaching took place in their kraals (villages), no visible results followed. Among the Kafirs acquainted with the Dutch language, the results were more encouraging; but it was only after seven years of hard labor that one of the Kafirs submitted to baptism. Others soon followed. Classes of catechumens were collected and instructed, congregations and stations established.

The mission also suffered on account of hostilities on the part of the natives. In 1883, Missionary Schroeder met a martyr's death, thirteen stations were destroyed, the evil effects of which remain unto this day. The Zulu Mission has eleven stations, ten preaching places, fifteen ordained missionaries, sixteen native helpers in the Natal district; eleven stations, six preaching places, eight mission-

aries, seven native helpers in Zululand; the combined Christian membership being 3,170.

The Lutheran Synod of Poland, in addition to its contributions to the Leipzig Society, the Gossner Society, the Syrian Orphanage, the mission of Pera Johannes in Persia, the new church in Bethlehem of Judea, the Mesopotamian Christians, is bearing all the expenses of the mission station, Polonia, a Hermannsburg station, named in honor of the Lutherans in Poland.

Early in 1857, the President of the Transvaal, or South African Republic, invited the Hermannsburg missionaries to plant a mission among the Bechuana tribes. They accepted the invitation of President Pretorius, and so successful were their efforts, that in a short time the converts of the Bechuana outnumbered those of all the other Hermannsburg missions.

The Bechuanas, about 200,000 in number, occupy the territory north of the Orange River, between German Southwest Africa and the Boer Republic. The country is somewhat hilly, and abounds in grassy plains. The natives, in order to get fresh ground for garden use and to obtain branches for building their dwellings and fences, destroy the trees, and thus diminish the annual fall of rain. They live in communities, their warlike habits inducing them to congregate for security. Since Christianity has been introduced, the feuds between the different clans have almost ceased.

In speaking of the Bechuanas, a branch of the Kafir race, we include the Basutos—living for the most part in the mountains—and the Bawendas. Their possessions consist in cattle. They have no religious ceremonies except those of circumcision and sacrifices to the departed. The women build the cone-shaped dwellings, which, it is said, are better built than those of any other African tribe. The men make the few articles of dress that are worn, hunt and go to war when required.

Although the tribe is held intact, the government includes a group of tribes. The chief, who is supreme ruler and law-giver with power of life and death, administers the affairs of the territory with the help of officers selected by himself. If his rulings are unjust, the foremost members of the different tribes assemble in council to protest and to decide upon the proper course for the chief.



A GROUP OF BECHUANAS.

The Hermannsburg mission, among the Bechuanas, has a membership of 26,979. They are distributed among four principal stations and thirty out-stations. Of these, Bethany and Saron, are the most important. Bethany, with a membership of almost 3,000, stands in marked contrast to the native villages. The dwellings are all arranged in regular order. Adjoining each dwelling is a garden in which po-

tatoes and other vegetables are cultivated. The people follow agriculture, raise large flocks of sheep, herds of cattle and swine. The men, women and children have all adopted the more complete dress of the European. In a word, the life in Bethany is civilized, and above all, Christian.

The town has three schools, a seminary for the training of workers under a corps of efficient teachers. As a result, the natives, though they retain their copper-colored complexion, broad nose and thick lips, yet have abandoned the repulsive custom of circumcising both sexes, dismissed the services of the rain and witch doctors, and have greatly overcome the habit of lying, unchastity and drunkenness.

When Missionary Behrens arrived at Bethany in 1864, large numbers of natives came to greet him. Fourteen days after his arrival, fourteen natives presented themselves for instruction, preparatory to baptism. One after another came, until, at the end of the year, a congregation of 119 persons had joined the station.

The mission had also to contend with obstructionists. The hostile natives accused the Christians of steeping human brains into the baptismal water and of giving the lungs and liver of deceased persons in connection with the Lord's Supper. Persecution followed those who accepted Christianity; they were driven into exile, their homes were destroyed and they themselves subjected to all kinds of cruel treatment.

When the opposition had been, for the most part overcome, the congregation increased in number and waxed strong in spirit. What great things one man, by God's blessing, can accomplish! Behrens had sold his home and farm to become a missionary. He forsook all and followed Him who promised a hundred fold reward. The history of the Bethany station among the Bechuanas proves that the Lord has kept His promise.

The success of the work at Bethany has been repeated on a smaller scale in all of the Hermannsburg stations in

South Africa. They report fifty churches and 30,000 members. Surely in view of such a growth in fifty years, we may well exclaim,—"See what God hath wrought through the instrumentality of the Hermannsburg mission!"

We may very properly ask wherein lies the success of the mission? Faith and prayer are the golden threads which run through its history; to these elements, more than anything else, the great measure of success is due. It is not so much the peculiar method of work which has made the mission one of the wonders in the history of missions. God is not bound to any human method. Where there are faith and prayer, the work will be followed by blessed results. When these languish, mission work hangs heavily.

The Hermannsburg Mission, in its early history, enjoyed these elements to a remarkable degree. In its establishment and in its continuation, it was a work of faith and prayer. For the sake of illustration, one of many examples which could be given, will suffice. "Last year" (1857), says Harms, "I needed $1,800 for the mission and the Lord gave me that and $72 over. This year, I needed twice the amount, the Lord has given me that and $168 over."

The mission has been maintained all along on a churchly basis. The congregations in Africa are connected with the Lutheran Church of Hanover. Since the Hanovarian churches have come under its jurisdiction, the State Church has more or less assumed the management of the mission churches.

The mission was originally conducted on a self-supporting basis. The society used its funds in preparing and sending men, but further than that, except in cases where the mission could not in any way provide for its support, the mission received no aid. The missionaries provided for their own support by manual labor. To this end, the missionaries were taught, not only theology, but farming and the various trades. The plan of self-support has, of late, been abandoned.

The plan of establishing missions followed a particular order. A number of missionaries organized a congregation, selected a suitable place for a station, and then began to gather converts. When the original congregation had received sufficient additions, all except two of the original missionaries moved to another suitable place, and established another station on the same plan. This plan, with the continual addition of new missionaries, would at last result in a complete possession of the land. The missionaries who were left in charge of the congregation were expected to conduct the mission work through the converted native members. If each of the centers remained faithful to its trust, a great deal of mission work would be accomplished in a very short time.

The man who stood sponsor for most of the plans and work, will now claim our attention. George Louis Detlev Theodore Harms,—for that was his name, (born in Walsrode, May 5, 1808, died November 14, 1865), was a man with a "characteristic ancestry" and providential surroundings. The Harms, sprang from a hardy stock of farmers. Louis' father was a minister, his mother, the daughter of a minister, both possessed of sterling characters. His father removed to Hermannsburg, a village of farmers, consisting of two rows of houses, each with its garden beside it, strung along an irregular street, when the son was still a child. In this church-village, located in the extensive Lueneburg Heath, Harms spent his youth. The home training was carried on with a firm hand, yet not without parental affection. In the theological world, rationalism had spent its force and its influence began to wane. In the political world of that period, the Napoleonic aggressions had thrown many brave men into consternation.

Harms laid the foundation of his extensive knowledge at the Celle Academy and Goettingen University. But the more he advanced in his studies, the deeper he sank into unbelief. When the father expressed his desire that he

should study for the ministry, the son replied that that could not be, for he no longer believed in God or the Bible.

He, however, continued his studies; became proficient in eight different languages; studied theology, philosophy, philology, mathematics, botany, astronomy, physics and other minor branches. But with his vast fund of knowledge, he still found no peace or rest. One night, toward the end of his student life at the university, he was reading the xvii chapter of St. John's Gospel, and as he was reading the third verse, "And this is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent," the Light of Life broke in upon his soul. It became the turning point of his life.

After leaving the university, he served a number of years as tutor among the different families in the Luneburg Heath. His spiritual life continued to develop. He received, but declined, a call to become teacher in the Hamburg Mission House, likewise a call to become pastor of a congregation in New York City. In 1844, he became his father's assistant, and upon the father's death, 1849, succeeded him in the Hermannsburg parish.

The subject of missions occupied Harms' attention from the time he left the university. He became an active member of the North German or Bremen Missionary Society, held mission festivals in his own congregation, and took an active part in the work. His reports and addresses reveal the fact that he did not hold to the separation of home and foreign missions. He claimed that no other distinction but that of territory ought to be made. All are sinners. The work in behalf of the sinners at home must be done and the work in behalf of the sinners abroad must not be left undone.

Such was the mental and spiritual equipment of Harms when he entered upon his duties as pastor of the Hermannsburg congregation. As pastor, thoroughly devoted, he labored for the spiritual improvement of his flock. The people, in turn, became deeply attached to their pastor.

They attended services regularly, observed family worship both at the beginning and close of the day, and led Christian lives. Instead of country ballads and dances, they sang the church hymns. Their refreshments, when at work, consisted of an occasional intermission for prayer and song.

While the congregation was enjoying this spiritual refreshment, a mission to the heathen was suggested. It implied strong faith and self-denial but the congregation which says, "Here am I, Lord, take me," will not stop at sacrifice. The whole congregation became a missionary society; not merely a few members, as the case generally is, but every member joined in the work of missions in the same manner as they united to hear the Word or receive the Lord's Supper. The congregation is known as the "Farmers' Missionary Society."

In 1849, twelve persons offered themselves for the foreign field. A house was set apart for their residence and training, and placed under the direction of Theodor, a brother of Louis Harms. The course of instruction extended over four years and embraced the Introduction to the Old and New Testament, Exegesis, Dogmatics, Church History, History of Doctrines, History of Missions, Homiletics and Catechetics. This elaborate course was supplemented by a daily period for manual training, the object of which was partly for bodily health, partly for their own livelihood, and partly to teach them humility and to be no more ashamed of manual labor than Peter was of fishing or Paul was of tent making. The motto for study was "Be diligent," and Luther's advice, "To have prayed well, is to have studied well."

When the students were ready to depart, they had no means of transportation. Germany had no regular communication with South Africa. Then again, the cost of transportation would be considerable whenever new missionaries would be ready to sail or when the regular missionaries wished to return. Some one suggested, "Why

not build a mission ship?" Harms asked his friends for assistance, but all discouraged him. He thought by himself, "I have knocked long enough at men's doors,' 'now I will turn to God, for the work is His." "Forward, in God's name," was the answer, after he had laid the whole plan in God's hands. The appeal to the divine bank had not been in vain.

Many were the abuses, and sharp the ridicule on the man who resolved to build a ship without capital. But every hand in Hermannsburg began to work for the mission ship. Not only was the ship built and paid for, but farmers brought of their produce to supply the needs of the passengers *en route;* women and children made all kinds of garments to replenish the wardrobe of the missionaries. The good ship "Candace," named after Candace, queen of the Ethiopians, bore its precious freight to the borders of the Dark Continent, unloaded them at the port of Natal and, since then, has been sent many a time on her mission of mercy.

The work is kept alive by the soul stirring sermons, the mission paper and the annual mission festival. The last of these occupies two days and is one of the most inspiring gatherings that can be met anywhere. Thousands of people gather, not for an outing or picnic, but for the purpose of hearing the reports of their missionaries, and the addresses of the speakers. The information thus acquired, the people carry home and spend many pleasant evenings with their families in relating incidents in mission work, or in reading interesting letters from the mission paper.

Thus missions were fostered in Hermannsburg. The leader worked much, but he prayed more. To his prayers is due the great measure of success. His whole life was one of child-like faith and persevering prayer. When his head made a wrong move, the heart came to the rescue and delivered the work from evil consequences. The faith, hope, and love of Harms and his congregation, toward God

and fellowmen, has been the source, progress and continuation of the Hermannsburg Mission.

From the beginning, the Lutheran confessions were held in high esteem. The mission has for its guiding principles of work, "no union," "no caste," "no heathen schools." When Louis Harms departed this life, his brother, Theodore, became director. Upon the latter's death (1888), the son, Egmont, was appointed. With Egmont Harms is associated G. Haccius as co-director. The society has recently obtained a legacy of $45,000 from Rev. Lindemann, to be used in planting a new station. East Africa has been selected as the place for the new station.

The *Hermannsburg Society* can claim some credit for Lutheran mission work in Persia. Pera Johannes, a native of Persia, obtained his training in the Mission College at Hermannsburg; was ordained by Harms in 1880, and returned to his native country and began mission work at Vasyrabad. He has succeeded in gathering a Lutheran congregation of over a hundred, conducts four parochial schools, in which Luther's Catechism is one of the text books. His son, Luther, is, at present, attending the same institution, and hopes to assist his father in gathering souls for Christ.

In East Friesland, two missionary organizations are maintained. One body, known as the *East Frisia Missionary Society*, is closely affiliated with the Gossner Society, and sends an annual contribution of about $4,000. The other body, composed of those who closely adhere to the Lutheran confessions, maintains a preparatory school for mission colleges, and supports a station of the Hermannsburg Mission in South Africa at an annual outlay of $2,500.

The *Hermannsburg "Free Church" Missionary Society*, organized (1892) by a few pastors who had become dissatisfied with the close relationship between the Hermannsburg Society and the State Church, is doing mission work

in the field occupied by the mother society. The number of converts is small.

The Lutheran Church is represented in South Africa by 150 missionaries and 270 native helpers. The membership numbers about 88,000; the number of school children is about 13,000. Adding the German Lutherans in Cape Town, in the Transvaal, in the farming communities of Cape Colony and Natal, it is estimated by reliable authority, that there are more than 100,000 Lutherans in South Africa.

When Paul Krueger, the present executive of the Transvaal Republic, once upon a time, stood by a dying Hottentot, he asked the African, "Do you know where you will go when you die?" The native answered, "How can I know? You never told me. When I reach the other world and fare badly, how will you answer for yourself?" "From that time," says Krueger, "I became a friend of missions."

Is it due to this incident that the Hermannsburg and Berlin missionaries enjoy such freedom from molestation and persecution in their work? We believe it is. It will therefore not be out of place to refer to the general history of the country in which successful missions are prosecuted.

Paul Krueger comes from German ancestry. His grandfather, with hundreds of young men of North Germany, enlisted in the Dutch East India Company and was sent to the Cape of Good Hope. He married the daughter of one of the European descendants in Cape Colony, and became a "naturalized" Africander.

The English aggression in the Cape made it very unpleasant for the Boers; to escape it, the Boers emigrated to that part of South Africa now known as the Transvaal. Here the Bushmen and wild beasts gave the farmers and herdsmen no end of trouble. Paul, the future President, spent much of his time in warding off the enemy.

The Transvaal Government fell into evil hands. So great was the distress and confusion, that the republic fell

a prey to the English. When the better element realized the state of affairs, they resolved to throw off the English yoke. At first they tried peaceable means, but when all failed, even two visits to England by Paul Krueger in behalf of freedom having availed nothing, the Boers determined to fight for freedom.

A solemn oath to stand by "Uncle Paul," even unto death, was made. The Boers, 5,000 in number, went forth to fight the English. They gained the victory, and resumed the control of the South African Republic. When the "Jamison raid" was made, with the avowed purpose of putting England into power, "Uncle Paul," by his bravery, effectually repulsed the outrageous advance. His conduct during those trying times called forth praise from royal and distinguished persons all over the world.

We have already referred to the kind invitation of President Pretorius, how he asked the Berlin and Hermannsburg missionaries to begin mission work in the Transvaal. Now a greater than Pretorius, Paul Krueger, continues the protection and shows himself a true friend of missions and missionaries.

When we come to *East Africa*, the name of the missionary, traveler and benefactor—David Livingstone, is recalled. Through him the horrors of the slave trade became public. He fought the evil to the day of his death. He can be truly called the "Liberator of Africa." His last letter contained an appeal to all men, be they American, British or Turk, to come and heal the "open sore" of the world.

Dr. Krapf, who, in the strength and courage of youth, left the seminary at Basel and sailed for Africa in 1837, did valuable service in behalf of the improvement of the natives of East Africa. Through his exploring tours, his faithful labors for the conversion of the heathen and his extensive writings, he has been universally looked upon as the pioneer of Protestant missionaries in East Africa.

The German possessions directed the attention of the missionary societies to that field. The *Evangelical Missionary Society for German East Africa* (Berlin III.), a society composed of Lutherans and Reformed, entered the field under the most favorable auspices. The first station was established at Dar-es-Salaam. A hospital with two deaconesses serving as nurses has been erected. Stations have been planted along the coast. Two missionaries began work in the interior. When they arrived at Malo, the prince sent a hundred of his men to escort the missionaries and transfer the baggage. Representatives from adjacent heathen countries, the Kondes in particular, came to see the missionaries and to talk over the subject of Christianity. The society has seven stations under the direction of nine missionaries and six deaconesses. The prospects for a bountiful harvest are very good.



SLAVERY IN ZANZIBAR—A CHILD VICTIM.*

One of the efficient, though only recently organized, is the Lutheran Missionary Society of Bavaria. Its mission-

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aries, formerly trained in the Neuendettelsau Institution, are trained in the Leipzig Seminary since 1892. Jimba—the first station, has a resident missionary, a house of worship erected by the natives. Jkutha—another station, has proved its usefulness through the relief which it was able to give when Wakamba people were famine-stricken.

The *Leipzig Society* gained a new field by the affiliation of the Bavarian Society. The compact was made in order that the mission might be able better to protect itself against the encroachments of the English. It also resulted in an increased interest at home. The field is important, but beset with many difficulties. The Leipzig missionaries also labor, since 1888, at Wakamba, English East Africa, and at Kilimanjaro, German East Africa, and are encouraged by the prospects.

Missionary Lundahl went out in the name of the *Evangelical Fatherland Institute*, of Sweden, in order to learn whether a mission could be started in East Africa. When he discovered that the prospects for a mission were good, he sent for his bride, Gustafva von Platen, a pious young lady of the nobility of Sweden; accompanying her came eighteen additional missionaries.

By the time the missionaries arrived, 1865, the mission was deserted. War between Egypt and Abyssinia made mission work impossible. The missionaries proceeded to Abyssinia and there attempted to preach. This being denied, Lundahl established schools. This plan succeeded. Five of the pupils were sent to Sweden for instruction; when three of them returned, they began the work of evangelization among their own people. Thus it is in mission work. No cut-and-dried rules can be followed on the mission field. In this case, teaching prepared the way for preaching.

Other bodies, not strictly Lutheran, are at work in East Africa. The *Pilgrim Mission* of St. Chrischona among the Gallas, employs some Lutheran missionaries, as does

also the *Missionary Union*, of Sweden. The work of the *Kaiserswerth Deaconesses* in Egypt, and the care for the Lutherans in North Africa properly belong to Inner and Diaspora Missions.

The recent development of Africa has revealed a forgotten people, who, by their very destitution, appeal for help and a share in the blessings of heaven. Instead of



RESCUED SLAVES ON A BRITISH MAN-OF-WAR.*

increasing the African's woe by supporting the slave trade, by encouraging the sale of alcoholic drinks, let us help to purify "Africa's sunny fountain" by casting in it the Tree of Life.

Along the seacoast, there are many oases whose waters have been made sweet. But as long as Islam advances so

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rapidly and destroys our fountains or appropriates them, we cannot supply the Africans with the Water of Life as we should, unless we enlarge our missionary force. Should the Christians be outdone by the zeal of false prophets? Africa waits for a response. If the Church responds as it should, Africa will soon stretch forth her hands to God.

CHAPTER XI.

Missions in Madagascar.

The history of the mission work in Madagascar contains much that is sad and much that is encouraging. It shows how Christians, constrained by the love of Christ, have sought to pay their debt of love to the Madagascar field. It also shows how the Gospel of Jesus Christ is a power of God which brings the children of the island unto salvation, even though they thereby sacrifice life and property.

Madagascar, one of the large islands of the world, is separated from the mainland of Africa by the Mozambique Channel. Along the entire seacoast, forests abound. Malaria has its home there. The natives look upon the malarial districts as the chief means of defense against intruders. The interior, where the climate is pleasant and healthy, is elevated and in some cases mountainous.

The soil is very fertile. The climate is tropical, and the vegetation corresponds. There is a great abundance of palms, vines and other tropical plants. Especially noted among the trees is the so-called travelers' tree. In the head of the trunk, where the fan-shaped branches spread out, a cavity is formed which always contains cool water to quench the weary traveler's thirst. Rice is cultivated in the interior, and large herds of cattle graze on the tablelands.

The chief city and capital is Antananarivo, with a population of about 100,000. The population of the whole



ANTANANARIVO.

island is about 4,000,000. The people are descended partly from African and partly from Malay races. They are popularly known as Malagasy. The central tribe, Hova, after many bloody wars, succeeded in bringing all other tribes to subjection, and proclaimed, 1810, Radama King of Madagascar.

The inhabitants, in their native state, are untruthful, given to drinking and superstition. They enslave their fellow-men, and destroy all children born on unlucky days. In their religion, they have no priests or temples, but idols and sacrifices of fowls and sheep in numerous places as thank and propitiatory offerings. They recognize a supreme being, whom they call "Creator" and "the Fragrant One." They have great faith in charms, believe in witchcraft, in lucky and unlucky days. They practice circumcision, the performance of which is an occasion of great rejoicing, but also of much drunkenness and licentiousness. Home and family life hardly exist, even in name. Unchastity has been so prevalent that it has become to be regarded as the normal state of things. Whatever passed the comprehension of the native, became a deity. The idol keepers, diviners and day-declarers are all interested in the preservation of the heathen practices.

In 1818, two missionaries, with their families arrived at Tamatave, the great harbor of the East Coast, and began work in the name of the London Missionary Society. The climate, however, was more dangerous than the people and soon brought five of the band of six into the grave. The only survivor, Jones, broken down in health and spirit, left the island. He, later, returned and began work at the capital. He was received by the king amid the boom of cannon and the blare of trumpets.

A more favorable time to begin work could scarcely have been chosen. The king had learned the value of European culture through the English governor of Mauritius and greatly desired that his people, also, might enjoy its ad-

vantages. The work of missions appeared to him to be a step in that direction, and he accordingly encouraged the new missionary. With such a promising field before him, the missionary asked for more laborers.

When they arrived, they settled down to work. An alphabet had first to be invented, the language corrected and reduced to writing. Schools were opened, chapels erected, books of the Bible translated and distributed among the natives. Within fifteen years 30,000 of the Hova tribe learned to read; foreign artisans taught them useful trades. Prosperity and enlightenment were everywhere seen.

The prosperity, sad to say, did not long continue. The mission must also be tried in the fire of persecution. Yet, at the end of the twenty-six years of bloodshed and political intrigue, the number of Christians numbered even more than at the beginning. Many are the heartrending scenes through which the early Christians of Madagascar passed. The majority remained faithful, and while they were facing the martyr's death, they could pray the Lord not to lay the sin to the charge of their persecutors, and to receive their spirits.

In 1861, the "Bloody Mary of Madagascar," Ranavalona I., died. For twenty years this treacherous queen had breathed out threatenings and slaughter. From twenty to thirty thousand victims annually fell a prey to her cruelty. All her rivals to the throne and many persons prominent in the realm, even to the half of her kingdom, were thus brought to an untimely end. She put her trust in two idols and such were the fruits of an idolatress.

When her son, Radama II., ascended the throne, he pursued a better policy. He immediately proclaimed religious liberty to all his subjects. The rejoicing upon this was great. The Christians in hiding, now came forward and boldly confessed Christ. The missionaries returned. The work took a fresh start. When his successor, Ranavalona II., herself a heathen, became ruler in 1868, she did

not undo the work of her predecessor. She was crowned under a canopy upon which were quotations from the Bible. The Bible and the laws of Madagascar lay side by side, and the inaugural address contained Scripture references. She caused the idols to be destroyed, the heathen customs to be replaced by Christian practices, and one month after her ascendency, she and her prime minister were publicly baptized by a native minister in the very place where the bloodiest edicts had been promulgated by her cruel predecessor.

The English missionaries were joined by the Norwegian, Quaker and Catholic missionaries in gathering the plenteous harvest. The central provinces may be considered Christian. The total number of Protestants is nearly half a million. The Catholics have 30,000 members, and many applicants for baptism. The native church is also doing a great work for the propagation of the Gospel in the non-Christian portion of the island.

The Lutheran mission in Madagascar began under peculiar circumstances, in which the leadings of Providence are clearly seen. The Norwegian missionaries had been laboring among the Zulus for a score of years, and not without fair returns. The field was too circumscribed to admit of much expansion, and a new field had to be sought out for the additional missionaries. The facts of the cruel persecution raging in Madagascar had widely spread; when the cruel queen died and her successor declared that his subjects would enjoy religious freedom, the Norwegian Missionary Society decided that two of its missionaries should proceed to Madagascar. In August, 1866, the mission boat, "Eliezer" brought Missionaries Eugh and Nilsen to the shores of Madagascar.

These missionaries made arrangements with those of the English society that the regions round about the capital be under the auspices of the Norwegian Society, while the missionaries of the English Society should confine their

labors to the capital. This plan was modified in 1870, so that the principal missionary could at least have his residence in the capital—Antananarivo.

The first station, (after the language had been acquired,) was established at Betafo, about the same time that Ranavalona II. ascended the throne. Christianity everywhere was of good report. The Betafo station developed rapidly. The establishment of other stations followed. The Norwegian missionaries avoiding the promiscuous baptism of any and every applicant, made slower but surer progress than the English, who baptized many whose only desire was to pray like their beloved queen.

With the arrival of additional missionaries, greater results followed. Dahle, the most energetic of them all, established (1871) a seminary for the training of native help. Borchgrevink, medical missionary, used his medical knowledge to the best advantage for the spread of Christ's kingdom. A Lutheran Church was established (1875) in the capital. New laborers arrived at different intervals, and through them the Gospel net was extended farther and wider and included many souls. The missionaries visited Betsileo, and the Sakalawe tribes along the West coast. The queen gave instructions through her minister of instruction, that all the children between eight and sixteen years of age must attend school. The Lutheran missionaries obtained permission to conduct and supervise the instruction of the children in their districts. The schools, with an enrollment of about 30,000, became a great feeder of the mission. During the war, from 1888 to 1891, between France and Madagascar, the schools and congregations of the Lutheran Mission remained undisturbed.

In connection with the history of this mission, the assistance and work of the *American Norwegian Lutherans* is hereby cheerfully recorded. For a number of years, they faithfully and generously supported the Norwegian Society, and lately the society transferred the district in

the southwestern portion of the island to the management of the Norwegian Lutheran Church of America. The *Lutherans* of France also assist in this noble work.

The work of the Norwegian missionaries in Madagascar has been signally blessed. It is said that they are the most diligent, careful and persevering missionaries in the island. They report twenty-five ordained foreign workers, sixty native ministers, fifty church buildings, 35,000 church members, 500 parochial schools, 35,000 scholars; a theological seminary, in which the Augsburg Confession is studied in the native Malagessy language; high schools for boys and girls; a hospital and printing office.

If we were to declare the future in the light of the past, we might prophesy a bright future; but as the present must be taken into account, we can do no more than hope for the best. The outlook is, indeed, sad. A few years ago, two of the Lutheran stations were totally destroyed during an uprising among the natives. Nor is the Jesuit on the island a cause of much rejoicing to any Protestant. The recent French control in Madagascar has brought the Jesuit and the Lutheran mission into close relations. The evil consequences are already in evidence. The introduction of the French language in the schools and other departments of the mission necessitated the acquisition of that language by the missionaries. As long as the hindrances do not assume a more formidable barrier, the missionaries will have comparatively smooth sailing. But, who knows how soon some other restrictions may be placed upon them? The Jesuits are still going to school and we fear they have recently attended the school in Russia. If the colonial policy of France, "to tolerate only French missions and missionaries in her possessions, is enforced in Madagascar, the Lutheran Mission, no doubt, has seen its best days. The dark cloud can only be removed by Him who invites us to call upon Him in the day of trouble.

CHAPTER XII.

Missions in China.

"O mighty fortress! when shall these impenetrable brazen gates of thine be broken through?" Thus sighed Valignani, Xavier's successor, as he gazed upon the barriers in the walled kingdom. These words spoken centuries ago are still applicable to the present difficulties in mission work. When we refer to the Chinese empire, we must remember that there are about 400,000,000 souls to deal with; that they are under an extensive educational system; and that they have a treaty with the United States, in which it is stated that those who quietly profess and teach the doctrines of Christianity shall not be molested or persecuted on account of their religion.

China's millions live in a country, the history of which goes back into the early centuries. So staid are they in all their customs, that even Napoleon remarked, "When China is moved, it will change the face of the globe." The government has been described as patriarchal despotism. The Emperor is the father of his people, and like a father, he holds sway over his numerous household. The relation of ruler and subject is that of a stern father and his children.

The Emperor is the priest of his family of subjects. He, and no other, is the mediator between his people and heaven. Heaven is conciliated through the sacrifices and prayers of the Emperor. The sacrificial service, in which the offering is a two-year old bullock, without spot or

blemish, takes place at the change of the seasons and on other special occasions. The Emperor devotes almost every hour of the day to prayer. Where the worship of heaven is restricted to the ruler, there can be no worship of God by the people. The people find their religion in the moral etiquette of the state and family, and in the elaborate worship of their ancestors. The whole religion of the people consists in worshiping human beings, whether living or dead, supposed to be in superior stations.



A CHINESE EVANGELIST VISITING OPIUM DENS.*

Almost all of these customs may be traced to their great teacher, Confucius. He sacrificed to the dead and the spirits, as if they were present. He taught the golden rule, only in the negative form. "What you do not want done to yourself, do not do to others." The principle carried out, really sanctioned the law of revenge and the Chinese have been only too ready to practice the un-Christian feature of the injunction.

Many strange customs are found in China. The left is the seat of honor, the seat of the intellect is in the stomach.

* From "Christian Missions and Social Progress," Vol. I. Copyright 1899, by Fleming H. Revell Co.

The Chinese are not addicted to drink, but are inveterate opium smokers. The opium habit is the great evil of China. By its introduction into India and its export from India to China through native and British merchants, Christian civilization has received a blow from which it will be hard to recover. The annual revenue in India from opium amounts to $15,000,000. China expends about $100,000,000 to supply the demand for her more than 20,000,000 victims. In some sections eighty per cent. of the men and fifty per cent. of the women are addicted to the habit. The opium den has become a more formidable



FEMALE OPIUM SMOKERS.*

barrier to Christianity than the "Chinese wall" ever was.

The children hold their parents in great reverence. This is carried to such extremes that the children will adopt all the evil practices of their parents, while at the same time they show their devotion to their sick parents by cutting off pieces of flesh from their own bodies, and serving them in soups. In order to excite sympathy, the beggars wear heavy iron chains about the neck, or fasten brass hooks in their bodies, or allow horses to trample upon their prostrate forms.

*From "Christian Missions and Social Progress," Vol. I. Copyright 1899, by Fleming H. Revell Co.

So little is life esteemed that the training of children, strict in its way, is little better than instruction in gossiping, jests, filthy sayings and superstition. Many of the children are slaves. Many are murdered in childhood. It is estimated that about forty per cent. of the girl babies are murdered. Suicide is more common in China than in any other country.

Of all heathen countries, China is an empire of "make believes." Sometimes it is described as a "nation of liars." The estimation placed upon woman may be judged from the character designating a woman; it signifies "to wrangle." Her life is one long period of abject dependence. The daughters are early given in marriage, and there are many child widows in consequence. Slaves for domestic service are extensively used throughout the whole of the empire. About nine-tenths of the Chinese women have their feet bound to prevent their growth. The bandages are applied when the girl is small, and remain until the feet are permanently dwarfed. Small feet are a sign of respectability.



AN OPIUM VICTIM.*

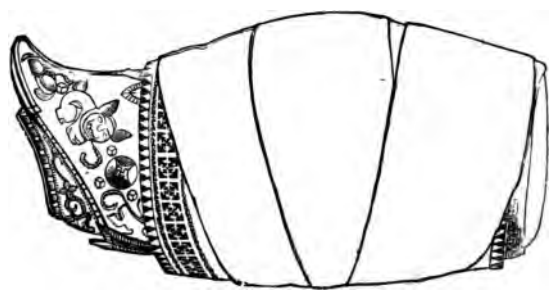
The extensive educational system in force reaches only a small percentage of the male population, and a very much smaller proportion of the women. Medical quacks prey upon the people without let or hindrance. The religion of China has a code for relieving poor and sick, but is inef-

*From "Christian Missions and Social Progress," Vol. I. Copyright 1899, by Fleming H. Revell Co.

fective from neglect. The sick and poor endure untold hardships.

Filth abounds to such an extent that it seems each district is doing its best to surpass the other. Epidemics are in consequence, not of infrequent occurrence. The people are, for the most part, poverty-stricken. In dealing with their fellow men, the Chinese regard each other as rascals and treat all as such.

The dominance of custom has made China conservative on the one hand, but almost inaccessible to Christianity on the other. Custom is law. The children do as the ancestors did. Customs that obtained thousands of years ago,



FOOT-BINDING IN CHINA.

either at weddings or funerals, in the family or the state, are in force to-day.

The hard times are blamed upon the unjust officials. The extortion or "squeezing" practiced, is reduced to a science, and the Chinese are experts in its application. Begging is likewise carried on in a systematic way. The charitably disposed, in order to avoid annoyance, pay a stipulated sum to the king of beggars.

The moral code laid down by Confucius is the best to be found outside of Christianity. But when the morality among its followers in China and Japan is compared with that in force among Christians, it is defective and confined

entirely in its aims and incentives to earthly considerations. The ancestor worship, one of the better forms of idolatry, is not so much prompted by filial affection as by fear of personal misfortune. The people are afraid of the dead. The Chinaman's highest moral aspirations are centered on self. He pays his vows to the ancestral tablet to gain the ancestors' good will in his undertakings. Such worship can never satisfy a person; it will never inspire "fear, love or trust."

This defect of Confucianism becomes apparent in the home, in society and in the state. The home is only another name for domestic tyranny. The children are not treated alike. The younger brothers serve the elder. The sisters do not receive any consideration except as they are chaste. But where man is under no restraint, it at once becomes evident that such a virtue is very rare among them.

The teaching of Confucius considerably improved the outward life of the Chinese, but the higher ideals of life could never be reached because the well-spring was wanting. The Chinese philosopher ornamented China, but the genuine quickening is yet to take place. The Chinese religion has a form of godliness but without power. Its precepts are good so far as they go, but they only go half way; what of the other and all-important half?

Lao-Tze is the other great teacher of China. He taught that religion consisted in enjoying life while it was possible. To enjoy life, nothing but curbing of the desires was necessary. His followers carried the system into the realm of magic, and wound up with a denial of personal existence. Magicians sprang up and prevailed upon the people to practice benevolence and love, and to wear the magical charm. The evil spirits inhabiting the mountains had to be appeased, and through the magicians and their charms, the people were persuaded that they might escape their evil influence.

Through the influence of Buddhism upon Taoism—the religion of Lao-Tze,—asceticism was introduced, temples and monasteries were established, and the idols in connection with ancestor worship multiplied so rapidly, that the number of gods in whose honor the idols were erected, became more numerous than the people of China. Nature, in all its parts, is deified and made an object of worship. Incense and candles are regularly burned before the god of the kitchen. An annual sacrifice of meats is made to this god. The Chinese believe that the kitchen god will proceed to heaven and report the behavior of the family during the year.

When a Chinaman dies, the corpse is placed in a bamboo box and set on a table. Alongside of it on another table are the candles and incense. A pole, to aid the deceased across rivers and steep places, and wine and food for nourishment, are provided. The wine and food is offered daily until the forty-second day, when the spirit is supposed to lose its appetite. One more very large meal is placed on the grave, and then the deceased must procure and cook his own food. A large amount of mock paper money is burned at the grave to enable the deceased to purchase his food.

Among these people, the Nestorian missionaries had gathered quite a number of converts in the seventh century, but the civil wars of the fourteenth destroyed the churches and scattered the converts. The Jesuits, under the leadership of Ricci, arrived in the latter part of the sixteenth century, 1582. They so accommodated their religion to the religious ceremonies of the natives, that they permitted the worship of ancestors and Confucius, along with the Romish ceremonies. They even allowed converts to fall down before idols, provided the cross was carved upon them.

The Emperor, when he found that the missionaries could furnish a great deal of valuable information, became favor-

ably disposed and encouraged them in their work. The work of the Jesuit missionaries made rapid strides until the jealousy and accusation of rival orders, and the intervention of the Pope aroused the suspicion of the Emperor, who, fearing that a foreign power might obtain possession of his kingdom, expelled the missionaries, and prohibited the exercise of the Christian religion.

Although persecuted, the Chinese converts to Roman Catholicism remained faithful, and when the treaty with England and France opened, in 1858, the doors of China to missionaries a second time, the Roman missionaries gathered their scattered members, and with them as a working basis, they succeeded in gathering about half a million adherents. The first Protestant missionary, Morrison, arrived in 1807. When he reached Canton, he adopted the dress and customs of the natives; but even this course did not throw off suspicion, and Morrison was prohibited from preaching. When this privilege was denied, he devoted his time to the preparation of a Chinese grammar and dictionary, translating the Bible and laying the foundation of a college.

Although this work did not gain many converts, it still prepared the way for mission work whenever it would be tolerated. But his work became the foundation of the present building.

Over fifty missionary societies are engaged in the work of building at the present time. The working force is composed of no less than 2,200 foreign missionaries of whom 1,600 are Protestant. The native workers number about 2,300; the communicants about 80,000, of whom 7,000 are Lutheran.

Dr. Frederick Guetzlaff was the first Lutheran missionary in China. He entered the country (1831) from Siam. Before he came to China, he succeeded in translating the New Testament into Siamese. He also assisted in the translation of the Bible into Chinese. Upon the death of

Morrison, he became secretary and interpreter of the British ambassador. He paid the expenses of his own mission work, and being a skillful physician, he was able to accomplish a great deal of good.

The first organized effort in which the Lutherans assumed the greater responsibility, was that of the *Rhenish Society.* Operations were begun among the Punti people in 1846. The Berlin Society, after laboring some time among the Happas, of the Canton province, transferred its field to the Rhenish Society. In 1847, the society began a mission in Canton. The society has a membership in its China mission of 350, a school with fifty-seven children, and conducts a very successful hospital. Dr. Faber, before he entered the service of the "General Protestant Missionary Society," labored successfully as a missionary of the Rhenish Society. He is known as one of the best students of Chinese literature. His writings and translations are highly prized by missionaries.

The Basel Society began a mission in the province of Canton in 1847, which at present numbers about 41,000 members. The increase has been noteworthy in the last decade. The emigration of many converts prevents the mission from reporting a larger membership. The late war has demoralized the mission work of both China and Japan; to what extent it will affect the Lutheran missions remains to be seen. The outlook is not cheering. During the progress of the war, many stations suffered greatly, and the one at Moihin was almost wholly destroyed.

The *Norwegian Lutheran* Missionary Society for China, was organized at Madison, Minnesota, June 11, 1890. In October of the same year, two young men proceeded to China, under the auspices of the new society. They began work at Hankau, and built a mission home. From this city the missionaries will extend their field of labor. The present staff consists of Rev. and Mrs. H. N. Ronning, Miss Thea Ronning, Mr. and Mrs. S. Netland, Mr. and



A CHINESE TEMPLE.

Mrs. D. Nelson, Misses Olava Hodnefield and Oline Hermanson.

The *Bergen Missionary Society*, of Norway, organized in 1891, has its principal station at Hankau. Seven of its missionaries are earnestly trying to bring the Chinese there to a better knowledge of living and dying. In addition to the society, there are small bodies and individuals that send contributions to the China Inland Mission, and other individual workers. In view of the fact that the work is of recent beginning, and the time required for acquiring the language considerable, the small number of converts is quite encouraging.

The *Swedish Mission Union*, composed of the pietistic elements in the State Church, and the *Swedish China Union*, following no particular standard, have associated themselves with different sects to carry on the work of missions in China. The former has twelve representatives stationed at Wuchang and Inland China. The latter, which has for its principal aim the conversion of the Chinese, through native Christians, supports nineteen laborers in Inland China. The missionaries, with their knowledge of medicine, are very successful in their work.

The *Danish Missionary Society*, influenced by a visit (1861) from Missionary Guetzlaff, resolved to begin a mission in China. The first missionaries, Rev. and Mrs. Nyholm and Miss Caroline Johansen, on their way to China, visited many Danish Lutheran congregations in the United States. When they landed, 1892, the missionaries made Hankau their headquarters. But Rev. and Mrs. Nyholm could not remain; the ill-health of the latter compelled both to return. Bolvig and Knudsen have been sent out in their place and are laboring to bring souls to the knowledge of the Lord.

Considering the hard lot of the Chinamen in general, and the women in particular; the restriction placed on mission property; the difficult language; the patience and

wisdom needed by a missionary; the small returns need no longer surprise us. The days of self-denial and martyrdom are by no means past. The pure faith and steadfast hope of the Lutheran Church furnishes her missionaries with qualifications that are especially needful in Chinese missions. May not the Lutheran Church be more largely represented in China's countless millions? China has been under law for centuries and has not the time come for the Gospel? With it, will come the true education of the children, the true reform in the home and the empire, true liberty and true religion.

CHAPTER XIII.

Missions in Japan.

Japan has a remarkable history. This is true of the mission as well as of the general history. In fact, it may be said, that Japan is beginning to make history. Great and many changes have occurred during the last half century, some of which have taken their character from Western civilization. A country, formerly given to revolution, in which the double rule of the Mikado and the Tycoon were overthrown, the capitals changed, feudalism wiped out and a new calendar adopted, now bids fair to become the progressive nation of the East.

The empire of Japan, otherwise called the "Sunrise Kingdom," because, they say, the sun first rose on it, really consists of a long chain of islands, over 3,000 in number. The harbors, rivers and lakes are numerous. Mountains and volcanoes abound. Minerals are plentiful. Rice is the principal article of cultivation and food. All kinds of animals, adapted to the latitude, except sheep, are found.

The population numbers about 40,000,000, many of them very poor. The people are cleanly, courteous, industrious, not as excessive in indulgence as most heathen. The Japanese are of medium height, large heads, wide chests, long bodies, short and thin legs. They have thick, straight, black hair, black eyes and an olive-brown complexion. The national garment is the Kirimon, a kind of open dressing-down, made a little longer for the women, crossed at the waist by a sash tied in a large bow at the back. The nobles alone are allowed to wear silk. The covering for the

feet consists of sandals of plaited straw, or wooden slippers.

The mats serve many purposes. They are used to cover the floors, take the place of a mattress, of a divan, and a table. The houses are used not so much for homes, as for places of shelter and retreat. They are adorned with rare specimens of fancy work.

The law of Japan prohibits bigamy. In this respect, the Japanese are ahead of their heathen neighbors. But concubines in the house, or provision for the same in a public place, meets with no rebuke. The mothers are much attached to their children, and spend a great deal of time with them. Japan is known as a paradise of babies. The peasant mother takes her child along to the fields and there, tied to the mother's back, the little one spends its time as the mother goes about her work.

The pride of parents, who have no moral purpose or parental responsibility, leaves the children grow up without restraint and with no higher ideals than the present life and how they may best succeed.

The desire of independence prevails among the educated and among the native Christians in the larger centers. Christianity has received a severe set-back through students, who go to foreign schools, and return brimful of knowledge about popular theology, but not of the Bible. The effort to have the Church of Christ in Japan under one system, regardless of the distinctive doctrines of the different bodies that shall compose it, may be hailed with delight by the advocates of external union, but it certainly is a source of grief to those who know that there is no true union except in oneness of faith.

In Japan, as in no other heathen country, all forms of religious belief are welcomed. The question is: Shall Japan adopt Christianity or become a nation of freethinkers? Heathenism is on the wane. Huxley, Spencer, and the advocates of Unitarianism have laid claim for the place which Christianity was preparing for itself. The contest in Japan

is more with free thought than with heathenism. With the natural propensities of the heart inclined to independence, the Christian Japan is farther than ever from realization.

Formerly, the natives practiced ancestor worship, and mystical nature worship. Swords, food, and clothing were sacrificed to the household deities. Every tree, animal, river, rock, the wind, fire, mountains and heavenly bodies were supposed to be possessed of spirits. In the Japanese house, the shrine to the favorite Buddhist deity can be found alongside of the domestic altar to the Shinto gods and the memorial tablets of dead members of the family.

Shinto means "the way of the gods." In the Shinto temples no idols are found. Nothing except a mirror as an emblem of the sun,—the ancestor of the Mikado. The mirror was regarded as a spirit of the sun-goddess, and worshiped as if the goddess were actually present.

The service in the temple is very simple. The priest calls the attention of the god by a few strokes on the gong, recites a few short prayers, bows the head and retires. The people purify themselves by washing their hands in the nearest river, proceed to the temple, cast a few coppers into the receptacle for tribute, clap their hands twice, and then with bowed heads and bended knees, offer a few petitions in the fewest possible words, for prosperity, long life, for correction of faults, exemption from evil, calamity and pestilence, and then retire.

Commodore Perry's expedition, in 1856, began a new era for Japan. He arrived in Yeddo Bay with the American colors flying, the open Bible on the capstan and singing the one hundredth Psalm. This circumstance was an indication of the future triumph.

Among other divine leadings, may also be mentioned the renunciation of idol worship by Neesima. His discovery of a Creator in the first verse of a Chinese translation of the Bible, which accidentally fell into his hands, the additional finding of the Saviour in his further reading



A SHINTO TEMPLE.

of the book, his subsequent training in the Christian religion while in America, his services as interpreter of the Japanese Embassy, his safe return to his own land through the embassy's effective appeal, and his distinguished work among his countrymen as evangelist and teacher, certainly had something of the divine about it.

To this must be added the Christian influence of Captain James. The captain had been employed as a teacher of military tactics. Finding himself out of employment, he put his time to good use, by counteracting the efforts of the Buddhists to introduce text books with Buddhistic precepts. When a number of "foreign expellers" banded themselves together with the avowed purpose of keeping out Western thought and religion, Captain James, by his kindly spirit and Christian tact, succeeded in winning more than forty of the "foreign expellers" for the Christian religion. Thus God opened the door of Japan.

The Christian Church in Japan has since developed, and now numbers about 45,000 adherents. There are over 600 foreign missionaries, 365 churches, 250 native ordained ministers and about 1,000 native helpers. The present unrest in educational and religious circles has greatly retarded the accustomed progress. It is possible that the mission in Japan is passing through the period of her trial and when it is purified, will be brighter and better than ever before.

In this wonderful country, German emigrants have established colonies. Ministers from Germany look after their spiritual welfare. The *General Evangelical Protestant Missionary Society*, supported, to some extent, by Lutherans from Schleswig-Holstein, has two congregations at Tokio. The society has four missionaries and 216 followers. The aim of the congregations is to develop a native ministry in their academical school.

The only distinctively Lutheran mission in Japan is carried on by the United Synod of the South. In 1887 this

synod resolved to begin an American mission of their own in the empire of Japan. Rev. A. B. Scherer received the appointment as the synod's first missionary. The mission, with about 100 adherents, is located in Saga, a city on the island of Kyushu. The selection of the field was a wise one, and there is every prospect for future progress.

On account of failing health, Missionary Scherer has since retired from the field, and taken up his residence in Ohio. Rev. R. B. Peery, Ph. D., Rev. Wolf and Rev. C. Brown are the only ordained missionaries. They are assisted by two native helpers, and one Bible-woman.

The mission has for its object evangelistic work principally. The instruction is confined to religious matters. The great need is religious teachers. Moralists, there are too many already. What an opportunity for the Lutheran Church, amid all the doctrinal indifference in Japanese Christianity! A positive Christianity such as the Lutheran Church preaches, is the only salvation for Japan.

The first fruits of the mission was the translation of Luther's Catechism into Japanese. This has been followed by the translation of the Common Service and the Ministerial Acts by Dr. Peery. "The Gist of Japan," also comes from Dr. Peery's pen. The aim of the book is to describe the islands, their people and missions. The author has taken great pains to make the book not only a popular but also a reliable treatment of the subject. The book deserves a wide circulation. In the words of the author, we say, "With an assured faith, built upon the firm promises of God, we confidently look forward to the time when the empire of Japan shall no longer be a mission field, but shall herself send the message of light and life to the darkened millions around her."



A JAPANESE SUPPER.

CHAPTER XIV.

Missions in Oceanica—Sumatra—Bali Islands—Borneo—Nias—New Guinea—King Williamsland.

Oceanica includes all the islands of the Pacific Ocean south of the Tropic of Cancer. It consists of Malaysia and Melanesia, the continent of Australia, the islands of New Zealand, and Polynesia.

Australia has an area equal to that of the United States. It has, for many centuries, been an unknown country. The first discovery, in 1688, was made by the English. About a century later, Captain Cook made discoveries that brought reliable information concerning a part of the land and the people. Explorations in other parts, especially the interior, have been going on ever since. Recent work has revealed the fact that the water supply is limited, that the interior is a vast plain, intensely hot and dry, that the vegetation is peculiar, many of the plants being found nowhere else. The foliage is leathery, and retains a somber color the year round. The few leaves hang vertically and turn edgewise toward the light of the sun, thereby affording little or no shade. The deadly nettle-tree has been known to paralyze the largest animals. The trees are mostly evergreen.

The animals are no less curious. Some of them can live without water. Instead of the white swan, the black swan; instead of the dark-colored falcon, the white is found. There are birds without wings, and birds which de-

posit their eggs on mounds of their own construction, five feet high and sometimes thirty feet long. The eggs are hatched on these mounds by the heat of the sun. No monkeys and no beasts of prey exist. The only domestic animal is the Australian dog. There are, besides, animals with pouches or "portable nursery pockets," in which the young are fed and sheltered. Some of these animals are smaller than a mouse. The kangaroo is better known by his short front and long hind legs. They move about by leaping, sometimes as high as ten and as far as thirty feet.

Useful and precious metals exist in large quantities all over the island. Coal, iron, copper, gold, silver, tin are the principal minerals.

The climate is noted for its sameness. The air currents never come into play over the flat surface of the interior. The soil in summer is like heated clay, and the atmosphere like heated currents of air. January is the hottest month of summer, and July the coldest month of winter. The rainfall is not sufficient for the successful cultivation of the crops.

The native population, like the country, is peculiar. The natives differ from the Malays and the African Negroes in having a higher forehead, a less projecting jaw, a sharper nose, less protruding lips and a fairer complexion. The hair is spiral in some, in others wooly and straight in the rest. The eyes are sunken, the limbs slender, and the height medium. They have a partial covering for the body, consisting of a cloak of skin or matting. They paint and tatoo their bodies. They have no fixed abode. When the nights are cold, they bury themselves in the sand. They never cultivate the soil. Stone hatchets, javelins, tipped with stones, and the boomerang are the implements in common use.

The food consists of fish, wild honey, lizards, reptiles, caterpillars, worms and roots. All the troublesome children are killed, and twins always. The women are treated

with great cruelty. A wife is obtained by stealing her. Polygamy is prevalent. At the age of puberty the youths and maidens must submit to the removal of two upper jaw teeth, and the rite of circumcision.

Intellectually, the natives must be ranked among the lowest. They are superstitious to a remarkable degree. Shining or transparent stones are considered sacred, and worn as amulets. They believe in two principles or powers; the one good, the other evil. They believe in immortality, and that the disembodied soul becomes white. Love is an unknown quantity among them. They have sorcerers but no priests. Temples, sacrifices and prayers are unknown.

European convicts were the first foreign settlers. This plan of disposing of the convict has happily been abandoned, but not before the convicts had treated the Aborigines worse than brutes. They passed their time in kidnaping and killing them. It is reported that some shot the natives as food for their dogs. No attempt to lift the native out of his degradation was made, but everything had been done to brutalize him.

Can Christianity find lodgment among such a degraded people? Scientists claimed that improvement was out of the question. They were far removed from culture and refinement, but it must not be forgotten that the first approach to them was by ship-loads of England's worst men and still worse women. Not the horrors of the slave-trade but the vices of a fallen humanity were first revealed to them, thus degrading them still more. When gold was discovered, the evil influence of the foreigner was not lessened.

With such surroundings, is it any wonder that the natives regarded the white missionaries with distrust and even dread? Since the day of Cook's exploration, more misery than cheer had been brought them. The gospel of destruction and sad tidings of bad things was the message which the angels of darkness proclaimed.

But the Gospel of good tidings was also proclaimed. "If you wish to catch wild elephants," it is said, "you must send tame ones among the wild herd." Different missionary societies have acted upon that principle and sent their messengers of peace among the wild Australians. It required great skill to draw them into the Gospel fold, but many are now numbered among the followers of Christ.

The Lutherans, among others, are engaged in the noble work. The Leipzig missionaries were the first to begin. The religious persecution in Saxony brought about the result. In order to escape the persecution, Pastor Kawel resolved to emigrate to Australia with his congregation. The congregation, accompanied by two missionaries, left for their new home in 1838. The two Missionaries —Teichelmann and Schuermann, were reinforced by the subsequent arrival of Meyer and Klose.

The missionaries had been instructed to organize the German colonists into congregations, and with their assistance extend the Gospel among the natives. After the language had been acquired, they were to establish schools and devote most of their time to the preaching of the Gospel.

But the German settlers could not be induced to attend divine services, so the first plan fell through. Then the wandering disposition of the natives laid another difficulty in the way of evangelization. Later on, his august majesty, the English bishop, took up his residence in the district and demanded that all converts must be handed over to the English mission.

The missionaries came to the conclusion that their time to do missionary work among the natives had not yet come, and, accordingly, devoted all their energies to the German colonists. After repeated effort, they, at last, succeeded in gathering the Germans into congregations, became pastors of the same and thus continued ever since. Instead of the mission congregations which they came to establish,

they formed Diaspora congregations. From these congregations, the Immanuel and Evangelical Lutheran Synod of Australia have been formed. There are sixty-five congregations exerting a wholesome influence among the hundred thousand Germans on the island.

Both the Immanuel Synod and the Lutheran Synods of South Australia are at present engaged in the conversion of the natives. The former labors among the Papuas. The latter, for a time, supported a few Hermannsburg missionaries, but, after some intermission, it undertook independent work among the natives.

The Neuendettelsau Missionary Institute, founded by Pastor Loehe in 1843, has supplied more pastors for Diaspora congregations in America and Australia than any other institution. At first all the graduates went to the Missouri and Ohio Synods, but they now enter the service of the Iowa Synod and the Immanuel Synod of South Australia. The Institute has also established stations of its own among the Papuas. In Queensland, there are three stations. The Hermannsburg Society has given up the work after vainly endeavoring to lead some to Christ. The mission work of the Lutheran Church in Australia is confined to the Diaspora congregations and through the Immanuel Synod considerable work is done among the natives, the Leipzig and Gossner societies rendering assistance.

New Zealand consists of two large islands, the North Island and the South Island. The climate resembles that of Great Britain. Seals, bats and wingless birds are about the only native animals to be found. Since colonists have settled there, many kinds of animals have been introduced.

The resemblance between the inhabitants, Maoris, and the Malays, is so strong that many believe them to be a branch of that race. The natives have very vague ideas of a higher being. They believe that the spirit survives the body. Cannibalism was formerly practiced. Their captives of war become slaves. These facts were brought to



DYAKS OF BORNEO.

light by Captain Cook, the first European to explore the country.

Mission work began in 1814. The missionaries of the Hermannsburg Society have been on the field since 1875. Its missionaries, Diercks and Warber, came to New Zealand upon invitation of the North German Missionary Society.

Previous to their arrival, almost the whole population had become, at least nominally, Christian. A general relapse had followed. Some were reclaimed, others fell into the hands of avaricious colonists, and before they could be reclaimed, they had adopted the vices of the foreigner.

The missionaries labored hard to regain the lapsed Maori, but it was an exceedingly difficult task. The recall of Warber to labor in Australia, reduced the force so much that the field had to be abandoned. Since the separation of the "Free Church" people from the old Hermannsburg Society, the field in New Zealand is cared for by missionaries of the former body.

Seven missionaries from Löehe's institution are at present engaged in mission work among the natives of KingWilliamsland, New Guinea. Six men of the Rhenish Society, and representatives from the Immanuel Synod of Australia, are also on the field. Missionary Fliel, at first repulsed, succeeded in gaining the confidence of the natives to such an extent that they at last begged him to continue his instruction. Malaria is the great enemy of the work. A medical missionary and a sanitarium have considerably reduced the fatality of the climate.

The people are savage in their mode of life. Converts report that they saw their parent eaten by fellow countrymen, or were themselves compelled to drink the blood of a murdered mother. The people are divided into numerous hostile tribes. The women and slaves do the hard work. The men spend their time in trading, and hunting human skulls. The skulls are worn as ornaments,



A CHURCH IN NEW ZEALAND.

and the wearer takes pride in the fact that he helped to eat the owner of his skulls. No man will be tattooed unless he can bring the evidence of having killed some one. Child murder is common.

The large island, *Borneo*, has a mountain range in the interior, which divides the Mohammedan Malays of the coast country from the Dyaks of the interior and the hill country. The Malays, about a million in number, are well instructed in the Mohammedan religion, and fanatical in its defense. They follow agriculture, trade, mining and piracy.

The Dyaks, twice as numerous as the Malays, are behind no nation in ignorance and barbarism. Their chief aim in life is to strike off the heads of their real and supposed enemies. Their chief glory consists in wearing skulls as ornaments.

Since 1834, the Rhenish Missionary Society has been engaged in calling Dyaks and Malays to repentance. Missionaries Barnstein and Heyer received an invitation, while they were laboring among the Malays and Chinese along the coast, to visit the people under the Dyak chief. When they arrived, they made an agreement with the chief and sealed it with blood, drawn from their own shoulders, that they be permitted to proceed unmolested in preaching.

When the Dyaks heard of Christ, they appeared like a people awakened from a long sleep. The people heard the Word gladly. The missionaries, being obliged to leave for a season, one of the chiefs addressed them, "My brethren, do not fear to remain with us. We will do you no harm, and if any one molests you, you shall be defended with our hearts' blood. God and this assembly bear witness that this is true." All the people assented by saying Baalak, *i. e.* Amen.

Before the revolt of the natives against the Dutch rule in 1859, the Dyaks came in crowds to listen to the missionaries. The idols in the temples were destroyed. Many Chinese and Dyaks accepted Christ. A Dyak chief ac-

knowledged that "this writing (the Bible) had touched his heart. It has taken possession of it."

After the revolt, the missionaries returned (1866), and found that seven stations had been destroyed, four of the remaining missionaries and three missionaries' wives had lost their lives. The Mohammedans had also made great inroads among the Dyaks. The work is progressing, but under greater drawbacks than ever before. There are eight stations and eight missionaries. There is a mission seminary to train native workers. The Bible was translated into Dyak by Missionary Hardeland. The number of Christians is about 1,500 and of scholars, about 400.

The population of the island of *Sumatra* consists of 4,000,000 Malays and Battas. The island, formerly under Buddhist, is at present under Mohammedan influence. The Battas live in the hilly regions. They are not as savage as many of the heathen. They worship ancestors and other gods. Adultery is punished by death. The enemies and captives are cruelly treated. In former times, they served as victims of the cannibal feast.

Parts of Sumatra and Borneo and many other smaller islands, are known as the Dutch East Indies. The Netherlands has a very valuable colonial possession in these islands. The spices alone form an important article of export.

The Rhenish Society has had a difficult work on hand to defend itself from the counter missions of the Moslems, but of late the progress has been rapid. The contact with Moslems has resulted in many converts.

In the year 1828, the four associations—Elberfeld, Barmen, Cologne and Wesel—united their interests in order to do more effective work in the foreign field. The organization of the Barmen Society was brought about (1815) by the exertions of Inspector Blumhardt, of the Basle Society. Under the direction of Pastor Leipoldt, the Barmen Society, assumed very large proportions. Its organ,

the "Barmen Mission Gazette," reached a circulation of 20,000. Other local societies united with the Rhenish Society until it may be said to be composed of about fifty larger and smaller societies from Western and Middle Germany. Before the union, the Barmen Society had for three years conducted a mission seminary. At first the seminary only prepared men to do industrial mechanical work, but since that line of mission work did not meet with much success and altogether failed in 1881, the course later on embraced mostly religious instruction. The Elberfeld association traced its origin (1799) to a circle of twelve quiet workers. Their activity consisted, for the most part, in the distribution of Bibles and tracts and in supporting the work among the Jews. Blumhardt enlisted the members of the Elberfeld as he later obtained the assistance of the Barmen Society for the Basle Society. But the union with Basle did not last long, and in 1828 the above named societies united to prosecute mission work in their own behalf. The organization became known as the Rhenish Missionary Society.

The first missionaries were sent to South Africa, where the society has numerous stations. Stations have since been planted in Borneo, Nias, Sumatra, China and King Williamsland and New Guinea. The field in China has been transferred to the Berlin and Basle missions because the rapid development of the work in other fields, particularly in Sumatra, taxed the Rhenish Society beyond its strength in men and means.

The Rhemish missionaries had up-hill work from 1862, the time of entrance into Sumatra, until 1878. A great change then came over the native Battas. The number of baptisms has been as high as 2,500 a year, the number having never been lower than 1,000. In this list, many converts from Mohammedanism, are included.

The native assistants take a great interest in the work, and are an important factor in the mission. The seminary

for the training of native helpers has more applicants for admission than it can accommodate, many being sent to other institutions for want of room. The congregations are in good standing, and the synod (under the direction of a superintendent) to which they belong, is well organized. New congregations are being organized, houses of worship built and sustained by the natives themselves.

There are over 5,000 natives under instruction at the nineteen different stations. Including Toba district, the Rhenish mission reports a membership of 33,000 in Sumatra. The membership in all its fields is given at 68,124.

The small island group along the west coast of Sumatra, known as the Nias Islands, has a membership of about 1,500. The natives on these islands are superstitious, fond of singing and dancing. They build their dwellings on steep hills, which can only be reached by means of ladders. Missionary Sundermann has translated the Bible into the language of the natives; Missionaries Lett and Reitze have also done faithful work.

The 84,000 Lutherans in Holland are also interested in foreign missions. Their organization is known as the *Evangelical Lutheran Society for Home and Foreign Missions.* Its three missionaries are engaged in winning the natives of Sumatra and the Bali Island for Christianity. The latter lies east of Java and has a population of almost a million. The natives (under the authority of Holland) are hardy, proud and given to the caste system.

By means of schools and medical missionaries, the way has been prepared for the Gospel. The great hindrances to its progress are caste, polygamy, slavery, opium and suttee,—the sacrifice of a widow on her husband's funeral pile. A number of baptisms are reported. Lutheran missions, some by exclusively Lutheran societies, others by "Union" societies, are conducted on numerous small islands of "Indonesia."

CHAPTER XV.

Missions in Alaska.

The vast territory of Alaska became a part of the United States by purchase from Russia in 1867. Vitus Bering discovered it in 1742. Its extreme length is 1,100 miles, and its greatest breadth 800. Its chief river, the Yukon, is navigable for 1,600 miles. Lofty mountains extend along the southern coast and jut out into the peninsula, some of them volcanic, and many of them covered with eternal snow. The climate is mild in the southern part, owing to the warm ocean current, in the north the cold is extreme and of long duration.

The rivers abound in salmon and other fishes. Seals, formerly very plentiful, are now almost extinct. The forests are rich in cedar, spruce, birch, fir, poplar and hemlock. The mineral deposit is extensive and valuable. Coal, petroleum, iron and gold have been discovered in large quantities. The passion for gold nuggets has become so widespread, that thousands, affected by the gold fever, will risk their lives and undergo the greatest privations in order to carry home a little gold from the Klondike.

If these people would be interested in the spiritual welfare of the natives, as they are in their own temporal improvement, the Eskimo would have been acquainted with the way of Salvation. But this is of rare occurrence. They scorn the idea. Yet a people whose mines of gold and coal make many rich, and whose furs protect many from

the cold, ought to receive compassion; they ought to receive the bread for the soul.

The population, numbering about 35,000, consists of Americans, Russians, Haidas, Thlingits, Aleuts, Innuits, or Eskimos and Athapascans. In some respects the physical traits of the different tribes are similar. They are all strongly built, taller than the Eskimos of Greenland; characterized by large heads, dark eyes, high cheekbones, straight black or dark brown hair and a brown or yellow complexion.

The natives in southeastern Alaska, through contact with civilization, have houses of frame or logs, partitioned and with some of the comforts of a home. The stove consists of a large shallow dish of earthen ware, bone or stone, filled with seal oil. The wick is of moss.

The water supply of the family is obtained by placing a large cake of ice or snow in a corner of the house. The heat of the room thaws the ice and the water thus produced supplies the need. The doorway is at the end or the center of the room, and opens into a hall leading into a shaft. Thence the shaft, six or seven feet deep, leads to the open air. This is the case where houses are built underground and where the cold is intense.

The food consists of the white whale, the walrus (very choice), seal, fish, deer, squirrels, hares, beavers, geese, ducks and gulls. Love of strong drink, in spite of the stringent laws, is becoming a great curse.

The fish lines, nets, bird snares are made of sinews and raw hides. Arrows, spears, nets, traps and harpoons attached to floats, consisting of inflated seal skins, are used in fishing and hunting. Snow-shoes and sleds assist the native in his expeditions. The kayak (canoe), made of skins, is the means of transportation on the water.

Both sexes are tatooed. In early youth a cut is made in the lower lip and a small wooden plug introduced to keep it from closing. Gradually it is enlarged and a labre



ESKIMO HUTS.

of ivory, bone or glass is inserted. Girls have their ears and sometimes their noses pierced. The dress of the Eskimos is made of deer-skins and furs.

The natives are ignorant and savage. They believe in ghosts and evil spirits and are easily imposed upon by the witch-doctors. The souls of the departed are believed to enter into rocks, winds, tides and animals. To win the favor of these spirits, the witch-doctors must use incantations. By the use of ventriloquism and formulas the wind or the tide is restrained. As soon as the wind ceases and the tide recedes, the spirits are said to be appeased and the native can go after his game with the prospect of success.

The family life is degrading. The parents arrange the marriage of their daughters. The ceremony consists of the reception of the husband in the wife's family and if he hunts and fishes and gives his furs to the father-in-law, he may remain ; if he refuses to do that, he is driven out of the family and a more obedient son-in law is brought into the family. This process may continue until the daughter can count a dozen husbands, though the last one only has the good fortune of a home in the family.

From this condition of things, little love or family training can be expected. The children are sadly neglected. The wives are indifferent and often false to their husbands. The treatment of the sick is very cruel. When persons are about to die, they are placed in a small house used for such purposes. If they linger too long, they are killed. The dead are wrapped up in skins and placed on a scaffold to the rear of the village, or laid on the ground and covered with driftwood. Among some tribes, they are left on the ground to be devoured by the dogs of the village.

There are various festivals. The whale, seal, walrus and reindeer dances are popular. There are festivals in memory of the spirits of wives, of dead friends and of the kayaks. The greatest curiosity in Alaska is the totem pole. This is a trunk of a tree, erected in front of the hut, fifty

to eighty feet high, carved in different figures and surmounted by the carved images, of the eagle, wolf, bear or whale. The natives regard the totem with superstitious awe, believing that it protects them. The totem pole symbolizes the totem or guardian deity of the individual, sex or tribe. Space does not permit a detailed description of this heathen practice.

Sitka, the capital of Alaska, has an interesting history. The principal interest, however, centers in the once flourishing Lutheran Church within its limits. At one time the membership numbered 150. Etholim, one of the governors, was a native of Finland and a Lutheran. When he entered upon the duties of his office, he brought with him a Lutheran minister. The house of worship was erected in 1840. Three Lutheran ministers successively served the congregation. The membership was composed of Russians, Finns and natives. The membership being reduced to thirty and without a minister, the interest in the church died out. Through neglect the building has fallen into decay, and the lot was on the point of being appropriated by an enterprising business concern, but by the timely discovery of an important document by the Rev. W. H. Myers, of Reading, Pa., the loss has been averted.

The *Swedish Missionary Union*, composed of members from the Waldstroemian party sends missionaries to Alaska since 1886. The Union also has missionaries on the Congo ; in Russia among Swedish emigrants, the Russians, Tartars, Armenians and Bashkirs ; in Persia ; in Lapland, in Algiers and China.

The *Swedish Lutherans of America* have of late become interested and Alaska may, in the near future, become an important mission field for the Lutheran Church.

The history of the Lutheran Church in Alaska shows that it had a native membership. With these and other efforts that could be made, the beginning of Lutheran missions in Alaska has a bright prospect. Will the Luth-

eran Church neglect her opportunity in providing for the spiritua! needs of Alaska ?

Success in previous efforts implies that the work will not be fruitless. If we could push the work now, we would save much of the labor which becomes necessary upon the postponement of the project. Alaska has more claims than much of the territory acquired by the United States. What are we going to do about it ?

CHAPTER XVI.

Missions to the American Indians.

"They waste us; ay, like April snow
In the warm noon, we shrink away;
And fast they follow as we go
Towards the setting day —
Till they shall find the land, and we
Are driven into the Western sea."—*Bryant.*

The work of Campanius among the Delaware Indians was pioneer work. His name is perpetuated in an Indian translation of Luther's Catechism. The Patriarch Muhlenberg frequently took occasion to refer to the work of the Halle missionaries in India, but his time and strength were too much occupied with the ingathering of the scattered Germans to give his attention to the Indians; though one might expect it, considering his relation to Conrad Weiser, the great Indian agent.

The spiritual destitution of the red man of the forest became fully known only when Theodore Braun, a Roman Catholic Missionary to the Indians, became a convert and member of the Lutheran Church. He being desirous of continuing mission work under the auspices of the Lutheran Church, Rev. Dr. Kunze reported to Halle, and appealed to Washington for an appropriation from Congress. The failure to obtain the desired aid ended the prospects of an Indian mission at that time.

The Salzburg Colony at Ebenezer, Ga., had two pastors who were under instructions to look after the spiritual interests of the colonists, and at the same time to devote

themselves to the conversion of the neighboring Indians. Both the pastors and the people were in hearty sympathy with the plan and seemed happy because they could bring the Gospel to their more unfortunate neighbors. They were on a peaceful footing with the Indians and had little difficulty in enlisting their interest. Some even visited the colony that they might learn more of the "Supreme Being". Just when the promise of success was assured the colonists became indifferent towards spiritual affairs, lost the compassion for the Indian, and even treated him discourteously, thereby alienating him and bringing the work to naught.

In this connection it is well to remember that the entire work of the early Indian missionaries had only a temporary existence. The mission work of the Roman Catholics, of John Eliot, of Thomas Mayhew, of David Brainerd, of David Zeisberger, prospered for a time and then declined. The Indians gave every evidence of preparedness for the Gospel and civilization; congregations were organized and flourished, schools were largely attended only to disband and break up in the course of time.

What caused all this? Were the Indians so blind, so deaf, so hard-hearted that the Gospel could not impress them? Hardly. The onward march of immigration into the territory of the Indian and its consequent immorality and unfair treatment, made the Indian suspicious of the white man's dealings, The Indian, having become mistrustful of the white man in material things, would not trust him when the dealings pertained to spiritual things. Whenever the Indian received humane treatment, he not only adopted the civilized habits of the white man, but accepted his religious instruction. The Indians in the Dominion of Canada are civilized and have self-sustaining congregations.

When Rev. F. C. D. Wyneken sent his appeal to Loehe, the Lutheran pastor at Neuendettelsau, for a number of



AN INDIAN MEDICINE MAN.

young pastors from his Missionary Institute, to supply the destitute German immigrants with the means of Grace; Loehe, with others, expressed the hope that the additional pastoral help would give the American Lutheran Church an opportunity to labor for the conversion of the Indians.

Several bands of Lutheran immigrants with their pastors settled in Michigan. The band over which Craemer had been placed, settled at a place which they called Frankenmuth. Craemer, afterwards professor in Concordia College, Springfield, Ill., began work among the Chippewa Indians (1845) by establishing a school for the children. The language being very difficult to learn, Craemer began to teach the Indians with the aid of an interpreter. When he was able to converse in their language, large assemblies of Indians collected to hear him. Some of the children were sent to the German settlements for instruction. At the end of his first year's work he reported three baptisms.

When the work became too extensive for one, Rev. Craemer appealed to Germany for assistance. Baierlein, who had been designated for the East India Mission, but was prevented from going on account of a severe attack of sickness, accepted the urgent call to America.

At first, Baierlein traveled about, visiting one tribe after another. The Indian chiefs received him kindly and even invited him to reside in their villages that he might instruct them in the Christian religion. He established a station about sixty miles from Frankenmuth, built a log house for living and school purposes and began to preach. He had, besides, the oversight of a few orphan children, whom he instructed and baptized. He, at the same time, prepared a number of adults for baptism. In 1859, ten years after beginning work, the little mission had thirty-one members. A log school-house and log chapel were next constructed. Another station was then started in the district. Other villages expressed the desire for Christian teachers.

Rev. Miessler, sent out by the Leipzig Society, came to assist Baierlein. In his study of the language, Baierlein's reader and spelling book in the Chippewa language was of great service. The reader contained selections from the Bible and hymnbook, the ten commandments, the creed, the Lord's Prayer, Luther's morning and evening prayer, and a prayer in praise of redemption.

Baierlein,* having received a call to East India, after serving seven years, left the Indian mission (1853) and Craemer, having accepted a call to a professorship at Springfield, made Miessler responsible for the entire work. Rev. Raeder had been sent to co-operate with him but a call to another field soon after rendered his assistance of little value. Miessler alone could not do justice to the work. With the hope of giving the work better attention, he prevailed upon the authorities at Leipzig and Neuendettelsau to transfer the mission to the Missouri Synod.

Everything seemed in line for successful work, but how soon all went to decay. The roaming disposition of the Indians revived and they could not be induced to continue a settled mode of living for any length of time. The majority of the converts consisted of women and children; as the latter grew up, the strong desire to follow the way of their parents took such a hold on them that they forsook all and fled from the school and the mission.

Another source of failure was the absence of any equivalent for the words, heaven, hell, conscience, grief, wounds, church and congregation. People, who had no conception of the important truths of religion, would hardly make rapid progress in the knowledge and grace of the Lord. Frequently one Christian idea required a num-

*NOTE.—Departed this life, April 2, 1899, in the eighty-first year of his life. After leaving America he entered the service of the Leipzig Society in East India and continued there for thirty-three years. After his retirement, Baierlein engaged in writing about India mission work.

ber of Indian words to express it. This presented no little difficulty, especially, since the Indian words are all of considerable length. It was not so much the space which they required as their inadequacy to express Christian thought that made the work difficult.

By patient endeavor, the language difficulty was to some extent overcome. The mission took a new lease of life. The missionary rejoiced at the prospect of a large ingathering; but the advent of white settlers, traders, and "fire-water" agents wrought havoc with the mission.

The establishment of a reservation to which the Indians of the neighborhood were gathered made it necessary for the missionary to abandon his work. The Methodist missionaries prevailed upon the government to take all the Indians of the reservation under their spiritual supervision, thereby expecting to have the Lutheran converts under their control. They were, however, beaten in their own game. Before they could collect the different converts, the traders had stepped in, and in order to ply their trade more profitably, undermined the faith and morals of the Indians to such an extent that the mission had to be abandoned.

Thus sadly ended the Chippewa mission. The broken-hearted missionary was thereupon obliged to go in search of another field.

The general uprising of the Indians in defense of their rights, put an end to the station in Minnesota under the faithful supervision of Missionary Cloeter. Here and there, a convert might be found true to his religion; but upon the people, as a whole, religious impression was of short duration. The efforts of the Iowa Synod also proved fruitless.

The American Norwegians are carrying on a successful work among the Indians in the neighborhood of Wittenberg, Shawano County, Wis. In 1885 they secured forty acres of land, erected thereon a log school-house and

placed Rev. Morstad as missionary in charge. An adjoining tract of eighty acres was bought and a number of substantial buildings put up.

When Morstad withdrew, Rev. and Mrs. Larsen and two teachers took up the work. Religion and other useful branches are taught in the schools. The boys receive a good industrial training, and the girls are taught all kinds of house-work.

The United Synods of Wisconsin, Minnesota and Michigan are carrying on mission work among the Apache Indians. A school-house and a residence for the missionary have been erected near San Carlos, Ariz. The Missionary, Rev. Plocher,* has a Sunday-school of 110 scholars and a parochial school with twenty pupils. Rev. Mayerhoff is missionary at Fort Apache, ninety miles from San Carlos. He also gives religious instruction in the government school. The relation between the missionary and the Indians is most friendly. The synods have recently appropriated a considerable sum of money to be used in the erection of homes for the missionaries.

From this short sketch, it will be readily seen that mission work among the Indians is not an easy matter. The peculiar situation into which the Indians were forced, makes mission work one of sacrifice, and even then, one of uncertainty. The withdrawal of government aid from the denominational schools has also retarded the prosecution of the work among them.

It has been proved that the Indian can be Christianized and civilized, the examples, however, are few and far between; it will be a long way round before the opposition can be removed and larger numbers gathered into self-sustaining congregations.

By nature, the Indian is indifferent. He loves hunting and fishing, beyond that he has little concern. He is

* Obliged to resign recently on account of impaired health.

proud and lazy. The woman is the beast of burden. When the power of the Gospel influences them, they renounce their evil habits and try to serve the Lord. They are known to have sacrificed property and family for their faith; but the inbred hatred toward the white man, whom they accuse of injustice, reduces the number of converts to a minimum. Their obstinacy is a standing testimony of former wrong-doing. It explains the unsuccessful efforts to bring them to Christ. The solemn obligation rests upon us to regain their confidence, not on the "Wild West" plan, but after the Apostolic manner of winning souls for Christ.

CONCLUSION.

If a comprehensive treatment of the subject of missions had been the aim of this book, the work among the Diaspora Lutherans, the Jews, and American Negroes would have been included. The same is true of the allied work of Deaconesses in Italy, Egypt, Syria, Turkey, Palestine, Finland, America, Persia, Smyrna, China, Spain and Africa. Even the interesting subject of Home and Inner missions would have to be included.

The limited space, in view of the extensive material, does not permit more, at present, than a cursory reference. From this presentation, it is hoped, the fact is established that the Lutheran Church is entitled to the credit of having been a pioneer in Protestant missionary work, and of having done what she could for the conversion of the heathen. When the Lutheran Church was in the hands of rationalists, she was not her true self. Whenever faith revived, a vigorous activity in all departments of church work manifested itself.

Briefly, Lutheran Foreign Missions are conducted in India, Africa, Madagascar, Sumatra, Australia, Borneo, New Guinea, China, Japan, New Zealand, Greenland, Lapland, Abyssinia, Persia, Egypt, Syria, Alaska, Nias, Sandwich Islands and other islands of the Pacific.

In the 2,000 stations and sub-stations, the converts number about 300,000; the foreign ordained missionaries 665, the native ordained pastors 250, and the native helpers about 5,000. The schools, attended by 85,000 pupils, number 1,600; the seminaries, for the training of missionaries, 20; the periodicals in the interest of foreign missions, 25; the annual receipts, nearly a million and a half; the average cost for each convert, a little over four dollars; the value of each convert in the sight of God and as a Christian example to the non-Christian, is more than the wealth of the world.

Some of the fields, formerly abandoned, have been resumed within recent years; others are not yet accessible, and still others have been so thoroughly harvested that they can no longer be classed among the missions. Thus the good work is progressing at the rate of about 20,000 accessions a year.

Let us then, as Christians, study our obligations, and feel the responsibilities which rest upon us. Let us devoutly own the goodness of the Great Head of the Church, who has given to our efforts so much favor, and crowned them with so many tokens of approbation. Let us be animated to more vigorous efforts, to more fervent prayers, and to a more entire consecration in the work of disseminating the Gospel. Let us engage in our work with greater earnestness, with more resolute purpose, with increased energy and untiring zeal, with humble reliance and filial faith, promptly and cordially obeying the last injunction of our Divine Master,—"*Go ye into all the world and preach the Gospel to every creature;*" confidently depending for success on His promise, "*Lo, I am with you alway, even unto the end of the world.*"

APPENDIX.

Statistics of the Missionary Societies of the

[THESE tables include only Missions to non-Christian and non-Protestant peoples, and so and Japanese in the United States. The figures are derived almost wholly from annual aim has been to leave the fewest possible blanks, and hence where official figures were not at

NAMES OF SOCIETIES.	Date of Organization.	Missionary Income.	MISSIONARIES.					NATIVE LABORERS	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Mission-aries.	Ordained.	Total Natives.
American Board	1810	$687,209	169	15	168	173	531	220	2,977
Baptist Missionary Union	1814	782,474	153	25	169	108	455	420	3,918
Southern Baptist Convention	1845	124,250	32	0	31	10	73	41	117
Free Baptists	1833	35,860	5	1	6	10	22	6	79
Seventh-Day Baptists	1847	5,000	1	0	1	2	4	0	9
Christian (Disciples)	1875	116,476	24	5	25	11	65	24	102
American Christian Convention	1886	6,384	3	0	1	2	6	4	12
Protestant Episcopal	1835	280,969	69	8	22	23	82	65	545
Society of Friends	1871	36,978	14	7	13	21	55	6	86
Lutheran, General Council	1869	20,303	7	0	7	3	17	1	143
Lutheran, General Synod	1837	42,560	9	0	6	9	24	1	489
Methodist Episcopal	1819	946,942	180	10	178	230	598	379	3,785
Methodist Episcopal, South	1846	354,765	55	2	56	56	169	89	244
African Methodist Episcopal	1876	6,940	6	12	12	3	33	0	7
Methodist Protestant	1882	12,194	5	1	6	0	12	5	10
Presbyterian	1837	835,581	225	55	237	179	696	188	1,776
Presbyterian, South	1861	149,396	56	9	52	38	155	44	138
Cumberland Presbyterian	1820	20,640	7	1	6	6	20	6	24
Reformed Presbyterian (Covenanter)	1856	23,182	7	2	9	6	24	0	36
Reformed Presbyterian (General Synod)	1836	6 500	6	0	6	0	12	0	50
Associate Reformed Presbyterian, South	1879	1,874	3	0	3	2	8	4	8
United Presbyterian	1859	114,230	39	10	36	35	120	37	582
Reformed (Dutch)	1836	124,301	30	4	30	24	88	30	282
Reformed (German)	1878	33,347	6	1	6	3	16	0	37
German Evangelical Synod	1883	17,000	7	0	5	0	12	12	58
Evangelical Association	1876	7,315	1	0	1	0	2	4	26
United Brethren	1853	41,901	3	10	8	7	28	2	20
Canada Baptist	1873	48,771	20	1	18	15	54	13	223
Canada Congregationalist	1881	4,000	1	0	1	2	4	0	4
Canada Methodist	1873	142,530	28	29	45	15	117	26	65
Canada Presbyterian	1844	131,848	38	15	39	40	132	6	317
Twenty other Societies	. .	487,600	80	276	146	258	760	18	519
Totals	. .	5,549,340	1,249	499	1,359	1,291	4,394	1,651	16,678

United States and Canada for 1898.—*From Miss. Review.*

they omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese reports, and relate in the main to 1898, though sometimes the year includes a part of 1897. The hand, conservative estimates have been made, based upon former reports.]

Total Missionary Force.	Stations and Out-Stations.	Communicants.	Added During Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are sustained.
3,508	1,372	47,122	4,652	140,000	1,270	56,625	S. Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
4,373	1,425	120,237	7,750	400,000	1,374	31,226	Africa, (Kongo), India, Burmah, Assam, China, Japan, France, Russia, etc.
190	194	4,760	701	14,000	41	1,111	China, Japan, Africa, Italy, Mexico, Brazil.
101	17	791	62	2,100	88	2,981	India (Bengal).
13	2	42	7	120	5	139	China (Shanghai).
167	103	1,426	324	4,000	29	1,227	China, Japan, India, Turkey.
18	22	330	16	1,000	2	30	Japan (Tokyo, etc.).
627	315	4,866	230	12,000	110	4,932	Greece, Africa, China, Japan, Haiti, Indians.
141	64	1,237	148	3,500	43	1,638	Mexico, China, Japan, Jamaica, Alaska.
160	198	2,002	226	5,036	116	2,719	India (Madras).
513	14	6,335	1,080	18,000	207	7,015	India (Madras), West Africa,
4,383	578	89,042	8,450	180,000	1,847	45,381	China, Korea, Japan, Malaysia, India, Africa, S. America, Mexico, Italy, Bulgaria.
413	106	8,928	141	22,000	110	3,490	China, Japan, Brazil, Mexico, American Indians.
40	12	356	70	800	5	257	West Africa, West Indies.
22	14	376	60	600	2	147	Japan (Yokohama).
2,472	1,048	34,782	3,854	105,000	747	30,409	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
293	166	2,948	523	8,000	42	1,121	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
44	12	802	93	2,225	3	225	Japan, Mexico.
60	15	274	60	700	14	641	Northern Syria, Asia Minor.
62	16	1,130	60	3,000	3	70	India (Northwest Provinces).
16	12	266	34	600	4	90	Mexico (Tampico, etc.).
702	280	8,940	946	23,000	319	17,993	Egypt, India (Northwest Provinces).
370	263	5,564	896	15,000	225	7,093	China, Japan, India, Arabia.
58	58	1,789	185	4,000	2	179	Japan (Tokyo, Sendai, etc.).
70	10	807	176	1,498	11	1,106	Africa (Sierra Leone).
28	21	819	95	2,500	1	8	Japan (Tokyo, Osaka).
48	218	6,056	561	12,000	9	658	Africa (West Coast, Sherbro, etc.), China.
277	72	3,898	506	8,600	76	1,192	India (Telugus).
8	1	30	3	100	2	80	Africa (West Central).
182	50	2,350	180	12,000	40	2,500	Japan, (Tokyo, etc.), Indians.
449	165	3,311	495	9,000	168	5,589	China, India, New Hebrides, West Indies.
1,279	275	6,200	330	20,000	215	17,000	
21,072	7,118	367,846	32,124	1,030,379	7,130	245,962	

Statistics of the Missionary Societies of

[These statistics are designed to include only Missions among either non-Christian or non-
reduced. Accuracy has been sought but also completeness, therefore conservative estimates
within the space afforded by two pages of this Magazine, a large number of the smaller and

Names of Missionary Societies in Great Britain and upon the Continent, with Summaries for Asia, Africa, Australia, etc.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England)	1792	392,730	107	43	95	6	251	70	850
London Society (L. M. S.)	1795	579,595	162	30	157	69	418	924	5,198
Church Society (C. M. S.)	1799	1,657 990	393	86	294	253	1,026	340	9,157
Propagation Society (S. P. G.)	1701	1,190,674	558	70	470	176	1,168	180	3,310
Universities' Mission	1859	160,625	40	17	1	28	86	13	138
The Friends' Society	1867	72,560	0	31	24	23	78	0	464
Wesleyan Society	1816	523,536	130	270	216	125	741	175	2,936
Methodist New Connection	1859	27,735	10	0	4	0	14	5	77
Primitive Methodist	1869	30,058	11	0	8	0	19	0	15
United Methodist Free Churches	1837	49 185	27	7	11	2	47	5	270
Welsh Calvanistic	1841	46,840	16	2	13	6	37	5	328
Presbyterian Church of England	1847	123,375	23	13	20	25	81	15	136
Presbyterian Church of Ireland	1840	96,920	27	4	20	0	51	12	270
China Inland Mission	1865	187,606	70	233	160	213	773	18	605
Established Church of Scotland	1829	204,336	20	12	23	80	135	10	530
Free Church of Scotland	1843	327,450	66	58	70	74	268	15	1,171
Reformed Presbyterian	1842	4.145	2	0	1	0	3	0	9
United Presbyterian	1847	209,340	66	25	70	42	203	18	383
Other British Societies		1,071,000	110	278	139	657	1,186	54	3,380
Paris Society	1822	94,809	32	5	81	7	75	28	318
Basle Society	1815	240,098	14	42	109	7	298	36	940
Berlin Society	1824	93.912	80	6	76	10	176	2	180
Brecklum (Schleswig-Holstein)	1877	19,566	12	0	10	0	22	0	49
Gossner Society	1836	40,235	18	14	20	3	57	19	590
Hermannsburg Society	1854	58,159	58	1	51	0	110	0	471
Leipzig Society	1836	97,200	38	3	32	3	74	22	249
Moravian Church	1732	125 847	100	84	152	17	353	19	1,524
North German Society	1836	31 200	16	2	10	7	35	1	54
Rhenish Society (Barmen)	1829	119,500	112	4	94	13	223	22	338
Seven other German Societies		71,270	62	18	28	92	202	2	66
Twelve Netherlands Societies		122,585	96	0	40	0	136	12	386
Fifteen Scandinavian Societies		305 650	82	69	93	69	313	76	1,534
Societies in Asia, Africa, Australia, etc		589,430	380	337	352	90	1,157	437	11,816
Totals for Europe, Asia, etc.		$8,964,632	3.064	1,764	2,894	2.091	9,816	2,584	47,742
Totals for America		$5.549.340	1,249	499	1.359	1,291	4,394	1 651	16,678
Totals for Christendom		$14,513,972	4.313	2 263	4,253	3,382	14,210	4,185	54,420

Great Britain and the Continent for 1898.—*From Miss. Review.*

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians.)	Schools.	Scholars.	Countries in which Missions are sustained.
1,101	1,035	53,284	3,365	170,000	650	37,826	India, China, Palestine, Africa, West Indies.
5,612	867	75,541	1,850	156 982	1,160	52 715	China, India, Africa, Madagascar, Polynesia.
10,283	3,460	64,411	1,626	240,876	2,257	83,877	Persia, China, Japan, India, Africa, North America, etc.
4,478	4,500	37,000	4,300	208,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
224	35	1,800	100	3,324	72	3,084	Africa (Lake Nyasa and Zanzibar).
542	31	2,783	249	15,283	441	12,000	Palestine, India, China, Madagascar.
3,677	2,558	44,637	1,970	150,000	880	57,000	India, China, Africa (West and South), West Indies.
91	123	2,123	305	15,000	41	529	China, (Shantung, Tien-tsin).
34	28	1,256	40	3,000	3	40	Africa (Fernando Po, Zambesi).
315	68	8,651	310	22,000	20	1,200	China, Africa, East Australia.
365	333	3,265	389	11,520	210	5,619	N. E. India, France (Brittany).
217	187	5,466	708	17.000	10	250	India, China, Malaysia.
321	84	1,462	179	3,200	58	5,613	China, India (Kathiawar), Syria.
378	318	7,147	1,325	25,000	73	1,589	China (Sixteen Provinces).
665	128	2,083	130	6.000	273	15,680	India, East Africa, Palestine.
1,439	322	10,624	376	33,000	492	36 361	India, Africa, South and East, Arabia, Palestine, New Hebrides.
12	2	45	5	100	3	130	Syria (Antioch, etc.).
585	345	23,404	2,376	39,000	333	18,773	India, China, Japan, Africa, West and South, West Indies.
4,479	300	20,493	1,982	50,000	1,020	38,500	
393	198	13 368	333	40,000	345	9,428	Africa, South and West, Tahiti.
1,238	474	18,904	1,420	30,740	360	15,049	South India, China, West Africa.
316	205	15,654	1,058	32,462	180	6,239	Africa, East and South, China.
71	15	85	12	458	11	360	India (Telugus),
627	50	14,250	840	37.221	124	2,800	India (Ganges, Chota Nagpore).
579	158	24,961	482	41,751	100	6,478	India, South Africa, New Zealand.
323	206	7,598	649	16,719	266	6,770	South India, Burma, British and German East Africa.
1,877	182	33.505	1,655	94,812	260	24,425	South Africa, Australia, South America, West Indies, Eskimo.
86	30	1,201	169	2,040	38	969	West Africa, New Zealand.
1,561	265	28,562	813	68,124	264	12,322	Africa, East Indies, New Guinea, China.
266	78	1.398	124	4.000	35	2 070	
522	517	77,540	3 380	210 000	32	1,300	
1,847	370	34 441	2,800	95,000	427	41,382	
12,975	1,480	250,375	7,800	500,000	1,850	150,000	
58,519	18,952	887,216	43,120	2,342,612	13 098	698,468	
21,072	7,118	367 846	32,124	1,030,379	7,130	245,962	
79,591	25,070	1,225,052	75,244	3,372,991	20,228	944,430	

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ERRATA.

Page 15, line 18 from top, read "Lydia, Dionysius and the Philippians."

Page 39, line 10 from bottom, read "Godsend" instead of "God send."

Page 47 sqq., read "Gericke" instead of "Guericke."

Page 60, line 6 from bottom, omit "Lutheran."

Page 38 sqq., read "Mayaweram" instead of "Majaweram."

Page 103, line 8 from bottom, read "Heise" instead of "Heisen."

Page 126, line 16 from bottom, read "lived" instead of "lives."

Page 178, line 12 from bottom, read "Misses Davis, Leer and Sharp" instead of "Misses Davis and Leer, Sharp."

Page 201, line 1 from top, read "Missions in East Africa."

Page 203, line 1 from top, read "Missions in East Africa."

Page 209, line 6 from bottom, read "Engh" instead of "Eugh."

Page 220, line 9 from bottom, read "Moilim" instead of "Moihin."

Page 237, line 13 from bottom, read "Flierl" instead of "Fliel."

Page 241, line 8 from bottom, read "Rhenish" instead of "Rhemish."

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